بسم الله الرحمن الرحيم

الزلال الأنقى من بحر سبقة الأتقى

The Excellence of Sayyiduna Abu-Bakr As-Siddiq ﷺ

لَيْسَ عَلَى اللهِ بِمُسْتَنْكَرٍ أَنْ يَّجْمَعَ الْعَالَمَ فِي وَاحِدٍ

*It is not beyond Allāh ﷻ to place the excellence of the worlds in one person.*

الزلال الأنقى من بحر سبقة الأتقى

(1300 -1883)

# The Pure and Pleasant Water of the Ocean of the Most Pious

## (The Excellence of Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه)

By

Shaykh al-Islām wal-Muslimīn ʿĀrif-Billāh al-Imām al-Akbar
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al-Qādirī Barkātī Muḥaqqiq Barellwī رحمه الله

(1272/1856 – 1340/1921)

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Researched and compiled by
The Imām Aḥmad Raza Academy

Published by

SUFI PAGES

Knowledge is Light

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Name of original book: *Az-Zulāl al-Anqa min Baḥr Sabaqat al-Atqa*
Author: *Shaykh al-Islām wa al-Muslimīn ʿĀrife-Billāh Imām al-Akbar A ʿla-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī Barkātī Muḥaqqiq Barellwī* رحمۃ اللہ علیہ
Subject: *The excellence of Sayyiduna Abu-Bakr as-Siddīq* رضی اللہ عنہ
English Translation & Notes by: *Shaykh Abu-Muḥammad ʿAbd al-Hādī al-Qādirī Raḍawī Nūrī*

First Edition: Jamadi al-Awwal 1442 Hijri – December 2020
1100 copies.....Hard Bound

Typesetting & Layout by
Raza Graphics – Durban, S. Africa
Book Design by Shaykh ʿAbd al-Hādī al-Qādiri Raḍawī

Cover design by
Adeel Ather

Printed and bound by
Al–Baghdad Printers
Faisalabad, Pakistan
+92 300 8664181

Prepared by
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This book is exclusively available Online from:
www.sufipages.com

ISBN NO: 978-0-9946811-9-5

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## Transliteration Keys

| *Sp. Symbol* | *Arabic letter* | *English equiv.* | *Arabic e.g.* | *English e.g.* |
|---|---|---|---|---|
| ā - Ā | ا-أ-ء | aa | اَللهُ | Allāh |
| ī - Ī | ى | ee | دِيْنٌ | Dīn |
| ū | و | oo | رَسُوْلٌ | Rasūl |
| ᶜ | ع | Deep ᶜAin from the throat | عَلِيٌّ | Alī |
| ḥ - Ḥ | ح | Deep Ḥaa from the throat | حَبِيْبٌ | Ḥabīb |
| ḍ - Ḍ | ض | Daaḍ - mouth rounded when pronounced | وُضُوْء | Wuḍu |
| Dh | ذ | Dha – with the tip of the tongue pressed on upper incisors | ذِكْرٌ | Dhikr |
| ﷻ | جل جلاله | Glorified is He [used only for Allāh ﷻ] | اَللهُ ﷻ | Allāh ﷻ |
| ﷺ | صلى الله عليه وسلم | Peace and Blessings upon him [used only for Sayyiduna Muḥammad ﷺ] | سَيِّدُنَا مُحَمَّدٌ ﷺ | Sayyiduna Muḥammad ﷺ |
| عليه السلام | عليه السلام | Peace be upon him [used only for Prophets عليهم السلام] | سَيِّدُنَا مُوْسٰى عليه السلام | Sayyiduna Mūsā عليه السلام |
| رضي الله عنه | رضى الله عنه | May Allāh be pleased with him [used for the Saḥābah] | سيدنا ابوبكر رضي الله عنه | Sayyiduna Abū-Bakr رضي الله عنه |
| قدس الله سره | قدس الله سره | May Allāh sanctify his secrets [used for the Awliya] | سيدنا غوث الاعظم قدس الله سره | Sayyiduna Ghawth al-Aᶜzam قدس الله سره |

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## Important Note:

Please note that translating the monumental works of the great *Mujaddid* and *ʿĀrif* of *Allāh*, al-Imām al-Akbar Aʿlā-Ḥaḍrat Imām Aḥmad Riḍā al-Qādirī رضي الله عنه into the English language is indeed a difficult task. Great effort was undertaken to select the most appropriate English translations of the Arabic and Farsī words. However, if the reader finds any typographical or other errors in this book, kindly bring it to our attention immediately.

We further take full personal responsibility for any error in the translation which we are obliged to rectify.

Editorial Board

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

# Dedication

This book is dedicated to **Sayyiduna Bilāl ibn Rabāḥā** ﷺ who was the beloved *Muezzin* and secretary of the glorious Messenger of *Allāh* ﷺ. He was emancipated by Sayyiduna Abu-Bakr as-Siddīq ﷺ. The ecstatic words of *Adhān* soothed the sacroscent heart of the beloved Ḥabīb ﷺ and its echoes reverberated on the Divine *'Arsh* of the Sublime Lord ﷻ. May *Allāh* ﷻ bless this *Ummah* with the *Barkāt* of Sayyiduna Bilāl ﷺ and revive the true spirit of his *Adhān* in our hearts. *Āmīn ya Rabbal 'Ālamīn.*

## Introduction

بسم الله الرحمن الرحيم

All praises are for *Allāh* ﷻ Lord of the Worlds Who has Ordained the religion of *Islām* for the guidance of humankind and has vested His ﷻ beloved and sanctified Ḥabīb Sayyiduna wa Mawlāna Muḥammad al-Mustafa al-Mujtaba ﷺ with the power of instituting Divine Authority. He ﷻ has positioned humankind into categories in order that they would execute their duties amongst the multitude creation as and when required. Some creation are potent; whilst some are delicate; some are at a macro level; whereas some are at a micro level; some are white; whilst some are black; some are honourable; whilst some are detestable; some are perfect; whilst some are imperfect; some are affluent; whereas some are underprivileged; some are classified as superior; whilst some are deemed to be inferior, and some are progressive, whereas some are digressive. In fact, this is the Divine Ordinance and the allotment of the All-Wise and All-Powerful Creator of the Universe ﷻ. *Allāh* ﷻ despatched thousands of Prophets ﷺ for the guidance of humankind but He ﷻ chose one of them as their leader and master. There are thousands of places for His ﷻ worship, but He ﷻ has demarcated the Holy *Ka ʿābah* as pre-eminent and the stateliest. He created millions of angels but He ﷻ has assigned one of them to be their leader. *Allāh* ﷻ revealed Four Books for the guidance of humankind and ultimately, He ﷻ revealed the Holy *Qur'ān* as the Final Divinely Ordained Testament. There are numerous other creations, whereby Almighty *Allāh* ﷻ has categorized one of them as the par excellence and most honourable from amongst the entirety.

Similarly, the designation and status of secretary Amīr al-Moʿminīn Imām al-Mutasiddiqīn Sayyiduna wa Mawlāna Abu-Bakr as-Siddīq ﷺ is invariable, and graciously esteemed. There is unanimity amongst the illustrious *Saḥābah,* and the *Ummah* on the excellence of Sayyiduna as-Siddīq al-Akbar ﷺ, which undoubtedly bears testimony to the fact that he is the most honourable personality amongst creation after the eminence and status of the Prophets ﷺ. Yet, there are some misguided individuals, and as well as the stray cults, who oppose this reality, and hence, confer priority upon others above him. It is indeed unfortunate that a consensus which has been agreed upon is challenged by such sinister people. Such antagonists who propagate falsehood are termed as the **Tafḍīlī Sect.**

The very first *fitna,* which emerged in *Islām* was the *fitna* of the *Rawāfiḍ* (one of the *Shiʿā*

sect), who had initiated the the un-Islāmic concept of regarding Sayyiduna ʿAlī ﷺ as being more superior to the other three *Khulafā*. Some extremists of this deceptive group ensued to the extent of attributing Divinity to Sayyiduna ʿAlī ﷺ. The founder and leader of this new cult was the Jewish hypocrite, ʿAbdullāh ibn Saba Yahūdī Yemenī Sanʿānī, who under the guise of a *Muslim* and formulated an evil agenda to destroy *Islām*. He expressed such deceitful love for the *Ahle Bayt* ﷺ that many people fell prey to his doctrines, and joined him. He began intimidating his new recruits at private meetings by emphasizing that there was no one more attached to the Prophet of *Allāh* ﷺ than Sayyiduna ʿAlī ﷺ. Ḥaḍrat ʿAlī ﷺ was the cousin, and as well as the son in law of the beloved Prophet ﷺ, and therefore, he was the appropriate person to succeed him as his *Khalīfah*, but some influential people of the community deprived him of this privilege, and bequeathed the *Khilāfah* to Sayyiduna Abu-Bakr ﷺ, Sayyiduna ʿUmar ﷺ and Sayyiduna ʿUthmān ﷺ. Through this modus-operandi, they illegally infringed upon the rights of Sayyiduna ʿAlī ﷺ.

When this new concept spread within the *Muslim* community, it created an uproar. Eventually, when this news had reached Sayyiduna ʿAlī ﷺ, he was infuriated. He ascended the *mimbar* (pulpit) and delivered a sermon, wherein he sternly condemned this concocted ideology, and issued the following warning: *'If I hear anyone making this statement, I shall issue a ruling on such a person to be given the punishment of a slanderer.'* [1] Subsequent to this announcement, this *fitna* was suppressed, but had not terminated. Eventually, this group split up into further sub-groups. Ḥaḍrat Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﷺ in his renowned publication, entitled: *'Toḥfa-e-Ithnā ʿAshariya'* has identified more than 70 groups of this dubious cult, but the crux of this cult is prevalent within three groups, viz.:

- ✓ Firqah Shīʿā Tafḍiliyah
- ✓ Firqah Shīʿā Sabbiyah (tabarra'īyah)
- ✓ Firqah Shīʿā Ghal'lāt

The majority in the mainstream, who had opposed these deceptive groups was the *Ahle Sunnah wa Jamāʿat,* which gained momentum throughout Islāmic history. The reason for this is that it was; and still remains the *Ahle Sunnat wa Jamāʿat* that holds the appropriate, truthful belief and ardent reverence for the Sacred Household (*Ahle Bayth*).

---

[1] *Tarikh Dimashq li Ibn ʿĀsākir* Vol. 2 p. 44. / *Al-Istīʿāb li Ibn ʿAbd al-Barr* vol. 2, pp. 243-244 / *Tarikh al-Islām li Zahbī,* Vol. 1, p. 115 / *Tārikh al-Khulafā li al-Suyūtī,* p. 45

However, this group of the *Tafḍīliyah,* who gave preference to Sayyiduna ʿAlī ﷺ over Sayyiduna Abu-Bakr ﷺ was the first splinter group in *Islām;* which was the brain child of the cunning Yahūdī (Jew), Ibn Saba. [2]

Whilst the *Shīʿā* cult crept into Hindustān, along with them, the *Tafḍilī* sect also relocated simultaneously. Many educated individuals fell prey to this deception, resulting in its promotion, which gained momentum amongst the masses. The very same situation was in vogue, as it was during the inception, when this cult was introduced by Ibn Saba. At some places, the *Sadāt* (*Sayyids*) also adopted these erroneous beliefs and destroyed their *Imān*. The main reason for the *Sayyids* to adopt this cult was based on family ties.

The inquiry of this *fitna* was presented for a correct *Islāmic* jurisdictional ruling in order to eradicate this incorrect belief to the erudite author, a senior *ʿĀrif* of *Allāh* ﷻ, the brilliant *Mujaddid* of *Islām*, classified as the Ocean of Direct Knowledge, the Lover and beloved of the exalted Messenger ﷺ, the *Shaykh al-Islām wal-Muslimīn*, Aʿlā-Ḥaḍrat Imām al-Akbar, Abu-Ḥāmid Imām Aḥmad Riḍa al-Qādirī Barkāti Muḥaqqiq Bareillwī ﷺ. Thus the great Mujaddid ﷺ compiled this scholastic dissertation for the guidance of the *Ummah*. Imām Aḥmad Riḍā ﷺ ratifies the correct *Islāmic* beliefs with excerpts from 60 Verses of the Holy *Qur'ān*; 80 *Aḥadith*; 6 examples; 14 Poetry stanzas, and 234 substantive proofs of authentic books of the eminent senior *Imāms* and *ʿUlama* of *Islām*. Imām al-Akbar ﷺ pronounces that this inquiry had reached him during his young age, and whereby, his reply was in the form of the book, which is in your hands. This was written in the last five days of 1300 *hijrī,* and completed in the beginning of 1400 *hijrī* – 1883. He elucidates that this was his 15th book, which he had written on the subject pertinent to *Islāmic* Matters. The noble author was 28 years 2 months and 20 days old, when he penned this book.

*Malik al-ʿUlama* Moulana Sayyid Zafar al-Dīn Bihārī al-Qādirī Raḍawī ﷺ, a senior *Khalīfah* of Imām Aḥmad Rīḍā ﷺ states:[3]

> According to Sayyid Ayyūb ʿAlī Raḍawī ﷺ, the *Tafḍīlis* of Bareilly, Badaun and Sambhal had assembled at a collective level, and had announced a debate with Ala-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī ﷺ with regard to the excellence of Sayyiduna ʿAlī ﷺ over Sayyiduna Abu-Bakr as-Siddīq ﷺ. They nominated

[2] Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī's ﷺ renowned *'Toḥfa-e-Ithnā ʿAshariya'* p. no. 3

3. Malik al-ʿUlama, *Ḥayāte Aʿlā-Ḥaḍrat,* Vol. 1

Moulana Molvī Muḥammad Ḥasan Sambhalī, the author of *'Tansīq al-Nizām fī Musnad al-Imām'* as their (*Amīr*) chief debater with Imām Aḥmad Rīḍā ﷺ. This group arrived in Bareilly at the time, when Ala-Ḥaḍrat Imām Aḥmad Rīḍā ﷺ was unwell, and in the process was undergoing treatment by a new *Ḥakīm* [physician]. In some way or the other, they conspired with this *Ḥakīm,* and set a date, which was crucial for the Imām ﷺ, a day when he was to be administered with a heavy dose of medication. However, they set the date and thought that Imām Aḥmad Rīḍā ﷺ would certainly refuse because of this treatment, and furthermore, if he insisted, the *Ḥakīm* would then forbid him. The antagonists alleged that in the event of his refusal of the challenge, it would be a victory for them. Almighty *Allāh* ﷻ pre-destines in mysterious ways, and therefore, He ﷻ always retains the head on the rostrum of light of those on the Path of *Ḥaqq*. When the date was announced the Imām ﷺ was informed. To their surprise, he instantaneously accepted the challenge. The Ḥakīm forbade him, and declared that it was the crucial day of treatment, and moreover, he would not be allowed to engage in any such activity. Hence, the great *'Ārif* of *Allāh* ﷻ, Imām Aḥmad Rīḍā ﷺ affirmed: *"Oh Ḥakīm! I am happy to die, but I shall never abdicate from this debate."* On the day of the debate, Imām Aḥmad Rīḍā ﷺ had formulated 30 questions, and forwarded them to the *Amīr* of the opposite group, Moulana Muḥammad Ḥasan Sambhalī. After carefully reading the questions of the Imām ﷺ, the *Tafḍīlī Amīr*, Moulana Sambhalī remarked to his confederates: *"No Tafḍīlī shall be able to answer these questions."* Thereafter, he packed his bag, caught the next train, and left Bareilly for his home. His associates had heard the comment of their *Amīr,* and had remained dumb-founded, similar to the punctured balloons, and maintained silence in a state of absolute inadequacy and disgrace. Upon reaching home, Moulana Muḥammad Ḥasan Sambhalī wrote a marginal note on *'Sharḥ Aqāid'* entitled *'Nazam al-Farā'īd'* in refuting the *Tafḍīlī* beliefs, and ratified the correct *Aqāid* [beliefs] of the *Ahle Sunnah wa Jamā'at* on this subject. Details of this incident are recorded in *'Risāla Fatḥe Khaybar'* by Ḥaḍrat Moulana Muḥammad Shah Qādirī Fayyāḍī Bareillwi ﷺ.[4] Subsequent to this challenge, Imām Aḥmad Rīḍā ﷺ had invited this group several times for a debate, but who could face this Sword of Truth? There was absolute silence from them.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ

[4] *Risāla Fatḥe Khaybar,* last chapter.

*This is Allāh's ﷻ munificence, He ﷻ may bestow it to whomever He ﷻ Wills; and Allāh ﷻ is Extremely Munificent.*

It was subsequent to this incident, which drew the attention of Ala-Ḥaḍrat Imām Aḥmad Rīḍā ﷺ to refute this dangerous sect, and to alert the *Muslim Ummah* of their concocted beliefs. Hence, the incredible Mujaddid ﷺ wrote this book in order to refute the incorrect beliefs of the *Tafḍīl* Sect. This book is a link to a chain of books, which were written by Imām Aḥmad Rīḍā ﷺ in refutation of the corrupt sect. Since the leaders of this sect were intellectuals, Imām Aḥmad Rīḍā ﷺ, henceforth, wrote this book in a scholastic dimension; which is indeed very profound, but yet, difficult for the general public to understand. My humble advice to the concerned reader is that, when reading this informative book, the reader should first consult with the *'Ulama* in order to correctly understand its contents, and thereafter, should especially focus on the intricate arguments found therein.

However, with my knowledge of an average ranking of English, I have endeavoured to the best of my ability to translate this scholastic book into the English language for the benefit of the *Ummah*. If there are any shortcomings, discovered throughout the text, please attribute it to my incompetent self, and not to the erudite author. I take full responsibility for all mistakes detected in my translation. I request all readers to please forward any discrepancies to me in order that it may be corrected in the next edition.

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## Foreword

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

The *Rawãfiḍ* (*Rafḍī -Shi ̃a*) was the first splinter cult that was responsible to sow the first seed of discord and split in the *Muslim Ummah*. They believed and propagated that Sayyiduna ʿAlī al-Murtaḍah ﷺ was the most excellent amongst the other three righteous *Khulafa* and he was the rightful first *Khalifa* after the Messenger of *Allãh* ﷺ. In this way, they destroyed the serenity and unity of *Islãm*. Another group amongst the *Rawãfiḍ* cult also attributed divinity to Sayyiduna ʿAlī al-Murtuḍah ﷺ. This disturbed and split the *Muslim Ummah*.

The leader of this *Rafḍī* cult was Jew named **ʿAbdullãh ibn Saba Sanʿãnī** who disguised himself as a *Muslim* and penetrated the *Muslim* community. He presented such deceitful deep love for the *Ahle-Bayt*, that attracted people to his bait and were misled. In his special secretive gatherings, he manipulated the minds of the people that Sayyiduna ʿAlī al-Murtaḍah ﷺ was the closest and most beloved to the Prophet of *Allãh* ﷺ. He was the Prophet's ﷺ brother and son in law. He was the executor, administrator (*wasī*) of the beloved Prophet ﷺ. Henceforth, he was the rightful successor of the Sayyiduna RasũlAllãh ﷺ, but he was deprived of this status and robbed of it. Some influential people wrongfully appointed Sayyiduna Abu-Bakr ﷺ, Sayyiduna ʿUmar ﷺ and Sayyiduna ʿUthmãn ﷺ as the Holy Prophet's ﷺ successors and usurped the rights of the *Ahle-Bayt*. In this way, they depriving Sayyiduna ʿAlī ﷺ of this privilege.

This notion caused an uproar and a discord broke out amongst the people. When this message reached Sayyiduna ʿAlī ﷺ, he ascended the *mimbar* (pulpit) and expressed his disgust and issued a warning: *'If I hear anyone making this statement, I would apply the Ḥadd (lashes) on the perpetrator.'* Owing to this public declaration of Sayyiduna ʿAlī ﷺ, this *fitna* was suppressed, but it did not end. In fact, this cult split into various groups. Ḥaḍrat Shah ʿAbdul ʿAzīz Muḥaddith Dehlawī ﷺ in his renowned book *'Toḥfa Ithna ʿAshariya'* had documented 70 various groups amongst the *Rafḍīs*. Amongst them are three main groups:

1. Firqa Shiʿã Tafḍiliya
2. Firqa Shiʿã Sabbiya (tabarra'iya)
3. Firqa Shiʿã Ghallãt

During the era of Aʿlã-Ḥaḍrat Imãm Aḥmad Riḍã ﷺ, this cult was relatively active and he refuted them vigorously. This book is one of his refutations that knocked nails on their coffin.

Faqīr ʿAbd al-Hādī al-Qādirī Raḍawī

## Acknowledgements

بسم الله الرحمن الرحيم

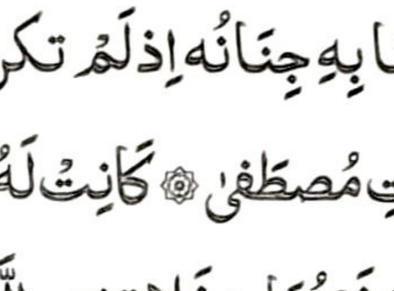
I am grateful to many people who assisted me to complete this difficult translation, and it would be disreputable on my part for not expressing my gratitude for their assistance.

- ✓ I am indebted to my wife and family, for exercising patience with me, and for allowing me to neglect them of their prime family time throughout the translation of this publication.
- ✓ To Moulana Muftī Muḥammad Ḥanīf al-Qãdirī Raḍawī of Bareilly Sharīf for supplying me with the ʿArabic and Urdu Texts for the translation.
- ✓ To Professor Dr. ʿAbd al-Raḥīm Qãdirī Chishtī Nizãmī [South Africa] who despite his ill health, and other commitments, sacrificed his valuable time for diligently editing and proofreading the final English texts. He indeed did a thorough editing of the English language.

May *Allãh* ﷻ bless us all for completing the translation of this significant book, and may the *Muslim Ummah* benefit from it.... *Amīn*

*Ya Rabbal ʿĀlamīn wa salallahu ʿala Sayyid al-Anbiyai wa al-Mursalīn wa Ãalihī wa Aṣḥãbihī ajma ʿīn.*

Faqīr ʿAbd al-Hãdī al-Qãdirī Raḍawī



## Khutbah

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

قَالَ اللهُ تَعَالٰی وَ ابْتَغُوْا اِلَیْهِ الْوَسِیْلَةَ ۞ اَحْمَدُ رِضَا ۞ نَقِیٌّ عَلِیٌّ ۞ رَضَا عَلِیٍّ ۞ طَیِّبٌ زَکِیٌّ بِأَنْ یُفَضِّلَ الشَّیْخَیْنِ ۞ وَ الضَّجِیْعَیْنِ الْجَلِیْلَیْنِ ۞ وَ الْأَمِرَیْنِ الْوَزِیْرَیْنِ فِیْ دَرَجَاتٍ عَلِیَّةٍ عَلَیْه ۞ فَبَاحَ بِهٖ وَ أَفْصَحَ ۞ وَ بَیَّنَهٗ وَ أَوْضَحَ ۞ وَ لَوَّحَ بِهٖ وَ صَرَّحَ ۞ نَادِبًا اِلَیْهِ لِسَانُه ۞ وَ طَیِّبًا بِهٖ جِنَانُه اِذْ لَمْ تکن بِحَمْدِ اللهِ ۞ مِن الکِبرِ و حَبِّ الجَاهِ ذَرَّةٌ لَدَیْهِ ۞ أَصِفُهٗ وَ صفًا أَجِدُ بِهٖ رَشَقًا ۞ مِن بَحرِ نَعتِ مُصطَفٰی ۞ کَانَتْ لَهُ الجَلَائِل ۞ وَ أَزْدَادَتْ بِهِ الفَضَائِلُ ۞ وَ دَانت لَهُ الفَوَاضِلُ ۞ فَبِهٖ کَانَ بَدْؤُهَا ۞ وَ اِلَیْهِ کَانَ فَیْئُهَا ۞ فَلَا تنتمی اِلَّا اِلَیْهِ ۞ وَ لَا تنتهی اِلَّا اِلَیْه ۞ أَنعَمتَه بِمَحَامِدَ ۞ تَکُوْنُ لِی مَصَاعِد ۞ اِلٰی ذُرْوَةِ حَمَدَ وَاحِدٍ ۞ لَهُ الْحَمْدُ کُلُّهٗ ۞ دِقُّهٗ وَ جِلُّهٗ ۞ وَ کُثْرُهٗ وَ قُلُّهٗ وَ أَوَّلُهٗ وَ آخِرُهٗ ۞ وَ بَاطِنُهٗ وَ ظَاهِرُهٗ ۞ یَرْفَعُ مِن یَّشَآءُ ۞ وَ یَضَعُ مَن یَّشَآءُ ۞ اِذ میزانُ الفَضْلِ بِیَدَیْهِ ۞ قَوْلِیْ هٰذَا أَقُوْلُ ۞ وَ فِیْ مَیْدَانِ الْحَمْدِ أَجُوْل ۞ قَالَ تَعَالٰی: لَهُ الْحَمْدُ فِی الْأُوْلٰی وَ الْآخِرَةِ ۞

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ حَمْداً مَنِیْعًا ۞ عَلٰی أَنْ فَضَّلَ نَبِیَّنَا عَلَی الْعٰلَمِیْنَ جَمِیْعًا ۞ وَ أَقَامَهٗ یَوْمَ الْقِیَامَةِ لِلْمُذْنِبِیْنَ شَفِیْعًا ۞ وَ هَبَ کُلَّ مُؤْمِنٍ رَآهُ وَ لَوْ لَحْظَةً مِن بَّعِیْدٍ فَضْلًا وَسِعًا ۞ وَ وَعَدَ مَنْ وَقَعَ فِیْ وَاحِدٍ مِنَ الصَّحَابَةِ حَمِیْمًا وَ ضَرِیْعًا ۞ وَ اخْتَارَ مِنْهُمُ الْأَرْبَعَةَ الْکِرَامِ ۞ عَنَاصِرَ الْاِسْلَامِ ۞ وَ أَئِمَّةَ الْأَنَامِ اِخْتِیَاراً بَدِیْعًا ۞ وَ بَنٰی تَرْتِیْبَ الْخِلَافَةِ عَلٰی تَرْتِیْبِ الْفَضِیْلَةِ ۞ وَ قَدْ نَکَسَ مَنْ عَکَسَ نَکْسًا شَنِیْعًا ۞ فَصَلَّی اللهُ وَ سَلَّمَ وَ بَارَكَ وَ تَرَحَّمَ عَلٰی حَبِیْبِ الْقُلُوْبِ ۞ طَبِیْبِ الذُّنُوْبِ ۞ وَ آلِهِ الْأَطْهَارِ ۞ وَ صَحْبِهِ الْأَخْیَارِ ۞ اِنَّهٗ کَانَ بَصِیْرًا سَمِیْعًا ۞ صَلَاةَ اِعْظَامٍ یَتْلُوْهَا سَلَامٌ ۞ سَلَامَ اِکْرَامٍ تَعْقُبُهٗ صَلَاةٌ ۞ تُشَیِّعُ کُلًّا بَرَکَةٌ وَ زَکَاةٌ اِلَی الْأَبَدِ تَشْیِیْعاً ۞ وَ أَشْهَدُ أَنِ الْاِلٰهَ سَیِّدُهٗ وَ مَوْلَاهُ ۞ مَا أَعْظَمَهٗ وَ أَعْلَاهُ ۞ وَ أَکْبَرَهٗ وَ أَجَلَّهُ ۞ وَحْدَهٗ لَا شَرِیْكَ لَهُ اِلٰهًا رَفِیْعًا ۞ وَ أَنَّ مُحَمَّداً عَبْدُهٗ وَ رَحْمَتُهٗ وَ رِفْدُهٗ ۞ أَجْمَلَهٗ وَ أَکْمَلَهُ ۞ وَ بِدِیْنِ الْحَقِّ أَرْسَلَهُ ۞ لِیَمْحُوَ کُلَّ عِلَّةٍ ۞ وَ یَعْلُوَ

الدِّيْنَ كُلَّهُ عُلُوًّا سَرِيْعًا ۞

*Allāh's Name I begin with, Who is the most Beneficent and the most Merciful. The Almighty ﷻ states: 'And seek a medium (wasīla) towards Him.' A pure and lofty status of a beloved and praiseworthy contentment, elevated and pure is the contentment of Sayyiduna ʿAlī ﷺ that he gave preference to Shaykhayn over himself in status and excellence. These two personalities being excellent and exalted are resting alongside the beloved Nabī ﷺ. They are the leaders of the believers and viceroys of the court of the Messenger of Allāh ﷺ. Sayyiduna ʿAlī al-Murtaḍa ﷺ has clearly declared their (Shaykhyn's) excellence and illuminated this with explicit words. He announced this with crystal clear words and exposed it in such a manner that he personally and wholeheartedly accepted the excellence and dignity of both, Sayyiduna Abu-Bakr ﷺ and Sayyiduna ʿUmar ﷺ. This was so because the sacred heart of Sayyiduna ʿAlī ﷺ was pure of pride and the non-existence of greed for name and fame was undoubtedly prevalent.*

*I praise him in such a manner through which I shall enjoy the pleasures of the praises of Sayyiduna RasūlAllāh ﷺ. The beloved Mustafa ﷺ is the beauty of excellence, the embodiment of truth, splendour and has been bestowed with exalted dignity. It was from his personality that excellence was born for he is the nucleus of distinction. Virtues are attributed to him, and also ends with him.*

*I intend to praise Sayyiduna RasūlAllāh ﷺ in such a manner that it becomes a reason and medium (wasīlah) for me to reach a high stage to glorify the Sovereign Sublime Lord ﷻ. Therefore, all excellence; abundant or scarce, before or after, whether exposed or concealed, are for Almighty Allāh ﷻ. It is His ﷻ Divine Authority that blesses whomsoever He ﷻ Ordains with dignified status and strips the dignity of whomsoever He ﷻ Decrees. This is so because all authority is in His ﷻ Divine Hands (Power). After articulating the aforementioned statements, I enter the field of glorification of the Almighty ﷻ and commence with the following Injunction whereby 'The Sublime Lord ﷻ proclaims: Only His is the praise in this world and in the Hereafter.'*

*Allāh's Name I begin with, Who is most Beneficent and most Merciful. All exalted praises are for Allāh ﷻ Who is the Cherisher and Sustainer of the universe. He elevated the status of our beloved Nabī ﷺ far above the entire creation and made him the intercessor for the sinners on the Day of Judgment. All believers who saw him, even from a distance and for a moment, received a lofty status and dignity. Whoever is engaged in degrading or insulting the Saḥābah ﷺ are promised the punishment of boiling water and thorns of fire as their food in Hell. Allāh ﷻ has*

*exclusively nominated four from amongst the Saḥābah fraternity رضي الله عنهم who were the essence and the leaders of the people. The sequence of the Khilãfah was retained in accordance to their prominence. Verily, anyone who contests, disagrees or changes their sequence has indeed, severely disarranged the truthful factors.*

*After the glorification (Ḥamd); may peace, salutations, mercies and blessings of Allãh ﷻ be on that sanctified personality who is the beloved of the hearts and is the saviour of the sinners and also upon his pure household رضي الله عنهم and virtuous companions رضي الله عنهم. Undoubtedly he sees and hears. Such noble salutations, after which there is peace and such honourable peace, followed by salutations. May there be permanence and increase of peace and salutations upon them. I testify that Allãh ﷻ is their Ultimate and Original Master who is Exalted, Dignified and Magnificent. He ﷻ is the Unique One ﷻ and has no partners. He is the Majestic Lord ﷻ to be worshipped and indeed, Sayyiduna Muḥammad ﷺ is His ﷻ Beloved Servant and chosen Messenger. The beloved Prophet ﷺ is His ﷻ Mercy and Gift. Allãh ﷻ had adorned him ﷺ with resplendent beauty, and with awe-inspiring excellence. He was sent with the true religion so that he may eradicate all evil and swiftly be victorious over all false religions.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

After glorification and salutations, by the Will of *Allãh* ﷻ, this book shall be a great gift, a priceless entity, and the Mercy of *Allãh* ﷻ; which is not an inference of the cursed devil. Although, these pages may be a few, but if they are inaugurated into the heart, they shall indeed be a massive wealth. If they are carefully read and properly understood, it would then be beneficial, and if read rationally, it would henceforth, enhance one's beliefs. If it is read with a prejudiced eye and mind, its contents would then not benefit the reader.

The contents of this book, by the virtue of dignity and power, presents awesome images of lofty gardens, where every branch is suspended with fruits. There are magnificent thrones, which are spread out in these gardens, and are adorned with containers of delicious drinks. There are scenic carpets spread out with the awesome lighting of the full moon. Its beauty is cool and its breeze is soothing. Though there is rejection from the pre-conceived mind, yet there is every type of fruit contained in this lush garden of knowledge and wisdom.

What are the fruits of this garden? Grapes of research; ripe dates of deep thoughts; walnuts of wisdom, and almonds of profound knowledge. These gardens offer their fruits to both, the friend and the foe. Its fruits are sweet and nutritious to the *Ahle Sunnah,* but bitter and detrimental to the misled and to the opponents. There are streams flowing in this garden (this book) called *Salsabīl*. If you desire to quench the thirst of knowledge, rise then, and enquire about the path which leads to it.

Its water is crystal clear; and a *Shifa*, tasty and soothing for those who drink it. The one who selects and plucks its fruit is a humble servant (Imām Aḥmad Rīḍā) of Almighty *Allāh* ﷻ who is totally dependent on everything from Him ﷻ – the slave of Mustafa ﷺ; Aḥmad Rīḍā, *Muḥammadī* in belief; a *Ḥanafī* follower; a *Qādirī* disciple; a *Barkātī* devotee; a resident of Bareilly, who hopes to be buried in *Jannat al-Baqī,* and his original and final abode be a permanent one as the dweller of *Jannat al-ʿAdan* and *Jannat al-Firdous in sha-Allāh*. May *Allāh* ﷻ assist him in the accomplishment of his endeavours, rectify his actions, and bestow upon him in the Hereafter; that which is far exclusive than this mundane world. Aḥmad Rīḍā s/o the exalted Imām, the vast ocean of excellence and dignity, the full moon, promoter of the *Sunnah*; eliminator of mischief and sedition; impressive; dignified; subtle; a prolific author; a representative of the predecessors; and proof of the contemporary *ʿUlama*; a well-wisher of the *Ummah*, the remover of calamities, and a protector of the sacred Court of Sayyiduna RasūlAllāh ﷺ, against all attacks and mischief. I humbly address his dignified personality in the following expressions:

By *Allāh*! My extolling cannot reach his lofty dignity.
But my humility is an excellent praise of his excellence.
He is an ocean, but an ocean has shores while he is extremely vast.
He is such a brilliant moon of virtues and perfection who is protected from degradation and destruction.
He is my master, my leader, my certification, the mountain of knowledge, the erudite *ʿĀlim*, Mawlana Molvi Muḥammad Naqī ʿAlī Khan Qādirī Barkātī Aḥmadī Āale-Rasūlawī. May *Allāh* ﷻ be pleased with him; please him, and bless him with peace and serenity.

He is the son of the gnostic [ *ʿĀrif*] of *Allāh* ﷻ; judicious in the *Islāmic* Law; leader of the nation; kind and charitable; the sun of the pious; the perfect and dignified; the star of guidance; the profound *ʿĀlim* of *Dīn*; the blessed one in multifaceted virtues; the one with charismatic exploits; and the possessor of a lofty, and dignified status. I confidentially commend him for his tender grace:

When a person is not a possessor of knowledge and excellence, his progeny shall then not be beneficial to him.
Does one also collect dirt and filth, even though it may be the leftover of gold?
But I am hopeful of his pleasure and tender affection.
Oh Rīḍā![5] You are exalted and lofty in status, and hence, I appeal to you to also elevate me.
You are my security and fortification of my life; my wealth and dignified master, Mawlana Molvī Rīḍā ʿAlī Khan Naqshabandī ﷺ. May *Allāh* ﷻ sanctify your inner secrets. *Āmīn*.

[5] '*Riḍā*' here refers to the authors honourable grandfather, ʿĀrif-Billāh Mawlana Rīḍā ʿAlī ﷺ

## My reason for compiling this book

The book in your hand has prompted me to compile a collection of strong evidence and present them in an exquisite way. In this present era, I have personally noticed that the hearts of some individuals have strayed, their feet have slipped, and their thoughts have deviated from the truth; which were unambiguously proven as the minarets of high ranking. These proofs are supported and accredited by numerous Verses of the Holy *Qur'ān*, countless *Aḥādith* and quantitative comments narrated by the illustrious *Saḥābah* ﷺ, *Ahle-Bayt* ﷺ, *Awliya* ﷺ and noble *Ulama* ﷺ on the subject of the excellence of Sayyiduna Abu-Bakr ﷺ; and Sayyiduna ʿUmar ﷺ over Sayyiduna ʿAlī al-Murtaḍah ﷺ. May *Allāh* ﷻ be pleased with all of them.

I was also notified that some individuals were the victims of their own whims and fancies. Their assumptions were false, and thereby, declaring them as null and void. They blindly followed such deviant individuals who were totally ignorant. This resulted in rejecting strong and valuable proofs, and in adopting the weak ones. They have trusted such weak proofs that have no credibility or substance. These absurd proofs are similar to eating poisonous thorns, which neither sustains them, and nor appeases their hunger. They quote the following Verse from the Holy *Qur'ān* to substantiate their doubts, and reject the excellence of Sayyiduna Abu-Bakr ﷺ:

﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾

*He will be far away from the most pious. (The first Caliph Sayyiduna Abu Bakr as-Siddīq ﷺ)*[6]

On the contrary, from this very Verse, the pious erudite *Imāms* of *Dīn* have unanimously proven the excellence of Sayyiduna Abu-Bakr as-Siddīq ﷺ. An arrogant person presented all these doubts or some of them to a contemporary *ʿĀlim*, but I am not sure how far this debate has reached or what the outcome was. This was a very extraordinary thing for me and I was very disturbed by it. Therefore, I decided to compile such a book on this subject that would answer all objections, remove all doubts and establish the truth. My intention is to remove all veils of doubts and fully expose the truth. I am fully aware of my weakness and furthermore, I have very few books on the subject of *Tafsīr*. The constant difficulties and problems I face are indeed more than enough and a great

[6] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verse. 17

hindrance to my work. I have a host of obstacles and loads of pain and grief surrounding me inflicted upon me by my adversaries. This in itself is a great obstacle for a true believer to function properly. The exalted Messenger ﷺ of *Allāh* ﷻ had pre-informed me of these hardships.[7] This servant has tolerated the pangs of this hardship, and indeed it was really a difficult test which fully offloaded itself on me. Owing to these hardships and difficulties, I am convinced that the Mercy and Blessing of my Compassionate Lord ﷻ shall certainly grant me the strength and courage to move forward. Hence, in the last five days of the sacred month of *Zil-Ḥajj* I took leave from my commitments, and through the Divine Grace of my Lord ﷻ, I have compiled this informative book which is a source of delight, and the light of wisdom for the inner vision. This book exquisitely opens the pages of such wisdom and information, which the ears have not perceived before. Similarly, there is the in-depth research and certainty unearthed therein, which no human or jinn, has touched upon before me. If my views are true, then all those facts, which I have mentioned shall bear no reference, as this information is the fruits of my deliberation, which originated within my heart. You are aware that the human is prone to errors and forgetfulness, and therefore, regard all truth documented herein as being a gift from Almighty *Allāh* ﷻ. I trust in *Allāh* ﷻ that all truth mentioned in this book shall be a source of virtue for me.

If any word in this book is false, attribute it to me, or the interference of the cursed devil. I seek protection from *Allāh* ﷻ from the evil of the stoned devil. Apart from the Divine Words of *Allāh* ﷻ and His beloved Prophet ﷺ, every other word and meaning is subject to faults. Since the completion of this book was on the last night of the 1300 *Hijri*, hence, I named it according to the year of compilation: 'الزلال الانقى من بحر سبقة الأتقى'–*The Pure and Pleasant Water of the Ocean of Precedent Piety*. I named it according to '*Ism al-Tarīkh*' so that the year of compilation will be remembered. Almighty *Allāh* ﷻ is the Absolute provider of blessings. This is the 15th book compiled by me (so far) and I pray that the Sublime Lord ﷻ shall grant all the *Muslims* including myself to derive benefits from it. May *Allāh* ﷻ Ordain this book as a beacon of light for my future books, and grant me victory. Indeed, *Allāh* ﷻ does as He ﷻ Decrees and to accept supplications is His ﷻ Right.[8]

حسبنا الله ونعم الوكيل ولا حول ولا قوّة الا بالله العلي العظيم

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[7] Here Imām Aḥmad Rīḍā ﷺ is clearly informing us about his close relationship with the beloved Ḥabīb ﷺ. He was privileged to consult and sit in his illustrious company, which is a great honour indeed.

# Preface One
# Concerning the Excellence of Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيم

Our Lord جل جلاله states:

﴿ يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝ ﴾

*O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honourable among you, in the sight of Allāh, is one who is more pious among you; indeed Allah is All Knowing, All Aware. (Piety is the basis of honour in Allāh's sight.)*[9]

Almighty *Allāh* جل جلاله has condemned that erroneous belief of the people of ignorance (*Quraysh* of Makkah) which was practised by them. They were very proud of their fathers and grandfathers and mocked the progeny of others. They eulogized their elders and treated the rest as their slaves and servants and in fact, even worse. The originator of this despicable belief was the cursed devil who pronounced to *Allāh* جل جلاله that he is better than Sayyiduna Ādam عليه السلام because *Allāh* جل جلاله created him from fire and Nabī Ādam عليه السلام from sand. Hence, the Sublime Lord جل جلاله refuted this corrupt belief of people of ignorance and declared that your fathers and mothers are one because your exalted *Allāh* جل جلاله had created them from one person. Then from one person, *Allāh* جل جلاله created the second pair and from this pair He جل جلاله expanded many males and females. Hence, your progeny reaches a single pair (Nabī Ādam عليه السلام and Sayyidah Ḥawwa رضي الله عنها. Now there is no room for you to be proud of your progeny. Yes, *Allāh* جل جلاله did distribute you into different nations and further branched them into various tribes so that you could recognize and interact between yourselves. One will not, thereby attribute oneself to another father. This distribution was not for you to be proud amongst yourselves and disgrace others. Yes, if you want to compete amongst yourselves for status, then the criteria for this, is piety. It is the degree of piety within a human, that determines the degree of being honourable in the Divine

[9] *Al-Qur'ān al-Karīm,* Surah Maryam, Verse. 3

Court of *Allãh* ﷻ. The most dignified person to *Allãh* ﷻ will be the most pious amongst you; and not because of your progeny. Verily, *Allãh* ﷻ is all aware of the condition and piety of the hearts. He ﷻ is aware of your greed and every other condition.

Imãm Baghawī ﷺ states that Sayyiduna ʿAbdullãh ibn ʿAbbãs ﷺ said that this Verse was revealed about Sayyiduna Thãbit b. Qais ﷺ. He said to someone who did not give him place to be seated in a gathering: *'O son of a certain woman'* When the Holy Prophet ﷺ had heard about the insult of a certain woman, he said: *'Who has uttered this disrespectful remark?'* Ḥaḍrat Thãbit ﷺ replied: *'It is me, Ya RasũlAllãh.'* Hence, the beloved Prophet ﷺ instructed Ḥaḍrat Thãbit ﷺ to look at the faces of those in the gathering to which he conceded. The Holy Prophet ﷺ then asked: *'What do you see?' 'O Messenger of Allãh! I see people with red, white and black faces'* replied Sayyiduna Thãbit ﷺ. The beloved Nabī ﷺ said: *'Listen! You can only attain superiority above them with religious virtues and piety.'* Under these circumstances the above Verse was revealed. As for the person who did not give him place, the following Verse was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾

*O People who Believe! When you are told to give room in the assemblies, then do give room – Allah ﷻ will give you room (in His mercy);* [10]

Imãm Maqãtil ﷺ explains the reason for this revelation from another perspective. He states that on the day of the Conquest of *Makkah*, Sayyiduna Bilãl ﷺ climbed on to the roof of the Holy *Kã ʿabah* and called out the *Adhãn*. Thereafter, ʿItãb b. Usayd b. Abī al-Ays remarked *"Alḥamdulillãh, my father left this world before seeing this day."* Ḥãrith b. Hishãm said: *"Muḥammad (ﷺ) could not find anyone else besides this black crow to give the Adhãn?"* Sohail b. ʿAmar controlled his tongue and said: *"If Allãh ﷻ likes any other way (Adhãn) besides this, then He will change it."* But Abu-Sufyãn ﷺ said: *"I have no comments on this because I fear that the Lord (ﷻ) of Muḥammad (ﷺ) in the heavens will inform him of it."* Hence, it occurred as Abu-Sufyãn had asserted and Sayyiduna Jibraīl ﷺ arrived and informed the beloved Prophet ﷺ about their comments. The Messenger of *Allãh* ﷺ summoned them and enquired whether they had made such and such comment, to which they confessed. Upon this, *Allãh* ﷻ revealed this Verse in order to caution them of their pride of their progeny, and as well as their insults. [11]

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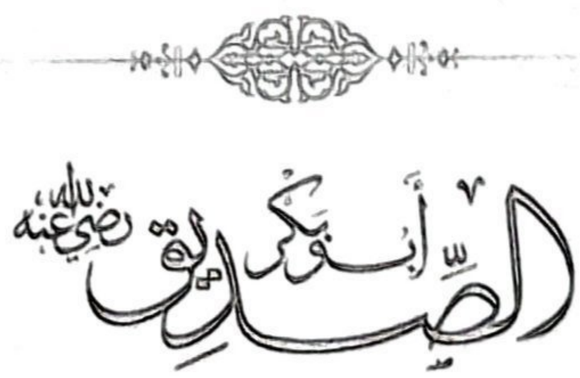
[10] *Al-Qur'ãn al-Karīm,* Surah Mujadilah, Verse. 11

[11] *Tafsīr Mu ãlim al-Tanzīl,* Vol. 4, p. 195, Dãr al-Kutub al-ʿIlmiyyah, Beirut Ed.

ʿAllama Nasafī ﷺ in his *Madārik* and Zamakhsharī in his *Tafsīr Kash'shāf* with *Tab'iyyat* narrates from Sayyiduna Yazīd b. Shajrah ﷺ, who stated that one day the beloved Ḥabīb ﷺ passed by a marketplace in *Madinah al-Munawwarah* and saw a black Abyssinian slave asserting: *"Who would buy me on the condition that he would not stop me from performing five times daily prayers behind the Messenger ﷺ of Allāh ﷻ?"* A person bought him. When sickness befell him, the Holy Prophet ﷺ visited him, and when he passed away the Messenger ﷺ of *Allāh* ﷻ participated in his burial rituals. One of the *Saḥābah,* whilst contemplating on the slave's insignificance, passed a casual remark; upon which this Verse was revealed.[12]

The essential part of the Verse is to caution people not to be proud of their progeny because honour and dignity in the Court of *Allāh* ﷻ is based on piety. Hence, if a person does not have piety, he does not have a share from the attributes of integrity. Let it be known that absolute negation of piety is the share of a disbeliever (*kāfir*), because every believer (*muʿmin*) is pious by the virtue of at least abstaining from committing *kufr* and *shirk*, which is the worst and gravest sin. Thus, a pious person is honourable, but a very pious person, shall indeed, be the most honourable.

There is a possibility that one may proclaim that quoting all the above reasons for revelation is baseless and out of context. However, this is not the case. To support our claim, these citations shall certainly prove to be fruitful, and through this, we shall *in sha-Allāh*, eradicate and nullify all doubts. Soon you shall witness the proofs, and therefore, have a little patience as this is only the first chapter of the book.




[12] *Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī),* Vol 4, p. 173, Dār al-Kitāb al-ʿArabī, Beirut Ed.

## Preface Two

The Glorified *Allāh* ﷻ states:

﴿ وَ سَيُجَنَّبُهَا الْاَتْقَى ۝ الَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰى ۝ وَ مَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ
تُجْزٰۤى ۝ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَ لَسَوْفَ یَرْضٰى ۝ ﴾

*He will be far away from the most pious. (The first Caliph Sayyiduna Abu Bakr as-Siddīq ﷺ) Who gives his wealth in order to be pure. And no one has done a favour to him, for which he should be compensated. He desires only to please his Lord ﷻ, the Supreme. And indeed, soon he will be very pleased.*[13]

There is a consensus amongst the *Mufassirīn* of the *Ahlus Sunnah wal Jamāʿat* that this Verse was revealed concerning Sayyiduna Abu-Bakr as-Siddīq ﷺ, the word '*Atqa*' – very pious, refers to him.

Ibn Abī Ḥātim ﷺ and Tabrānī ﷺ narrate that Sayyiduna Abu-Bakr as-Siddīq ﷺ bought and freed seven such slaves who were severely persecuted by the *kuffār*[14] owing to their *Imān*. Thereafter these Verses were revealed.

Imām Baghawī ﷺ states that Sayyiduna ʿUrwa ibn Zubayr ﷺ narrates that Sayyiduna Abu-Bakr as-Siddīq ﷺ bought weak slaves, and thereafter freed them, because they were persecuted by the enemies for their belief in *Islām*. Once his father, Sayyiduna Abu-Quḥāfah ﷺ pronounced to him: *"It would have been better for you if you had bought strong slaves that could protect you."* He replied: *"I actually do this for my protection"*. At this comment the above Verses were revealed.

Imām Muḥammad b. Isḥāq ﷺ has mentioned that Sayyiduna Bilāl ibn Rabāḥā ﷺ was the slave of a person of Banī Jamḥā. His mother's name was Ḥamāma.[15] He was a sincere and

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[13] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verses: 17 - 21

[14] *Al Sawāʿiq al-Moḥriqah,* p. 98 for the reference of Ibn Abī Ḥātim and Tabrānī - Dār al-Kutub al-ʿIlmiyyah, Beirut Ed. / *Al-Dur al-Manthūr,* Vol. 8 p. 493, Dār Al-Aḥya al-Turāth al-ʿArabī Ed. / *Al-Ḥāwī lil-Fatāwah,* relevant to *Surah al-Layl*, Vol. 1, p. 327, Sohail Academy, Lahore Ed.

[15] Note: It is stated that she was a former princess of Abysinna, who was captured after the event of *Ām al-*

devout *Muslim*. Umayyah b. Khalaf was his tyrant master, who severely punished him, because he had embraced *Islām*. He used to lay him down onto the burning desert sand and placing a heavy stone on his chest, asserted to him: *"You remain like this until you die or reject the Kalimah of Muḥammad (ﷺ)."* In these severe and painful moments, he would constantly repeat: "*Aḥadun Aḥadun - Allāh ﷻ is One, Allāh ﷻ is One.*"

In another *Ḥadith*, Imām Muḥammad b. Isḥāq ؒ narrates from Sayyiduna Hishām b. ʿUrwa ؒ who revealed that once Sayyiduna Abu-Bakr ؓ passed by Sayyiduna Bilāl ؓ, when he was being punished. Ḥaḍrat Abu-Bakr ؓ lived near the Banu Jamaḥ tribe. He cautioned Umayyah b. Khalf: *"Refrain from punishing this weak destitute and fear Allāh ﷻ."* The uncouth tyrant replied: *"It is you that has spoilt him. If you are so concerned about him, then free him of his misery."* Ḥaḍrat Abu-Bakr ؓ stated: *"Very well, then listen, I have a strong black slave whose beliefs are similar to yours. Would you exchange him for Bilāl?"* Umayyah agreed and as soon as he was exchanged, Sayyiduna Abu-Bakr ؓ freed Sayyiduna Bilāl ؓ. Similarly, subsequent to his embracing of *Islām* and before the migration, he bought and emancipated six slaves. The seventh was Sayyiduna ʿĀmir b. Fuhayrah ؓ who was present in both battles, *Badr* and *Uhud* and was eventually martyred in the incident of *Bir Maʿūnah*. Similarly, he freed Sayyidah Umm ʿUmais ؓ and Sayyidah Zunayrah ؓ. Sayyidah Zunayrah ؓ was beaten so severely that when she was freed, she had lost her vision. The *kuffār Quraysh* taunted her by saying that their gods, *lāt* and *ʿuzza* had cursed her on her reversion to *Islām*. She heard this and replied: *"By the Oath of the Kāʿabah! The Quraysh are liars. These idols cannot do any harm nor do any benefit to anyone."* As soon as she said this, the Merciful *Allāh ﷻ* restored her eyesight.

Similarly, Sayyiduna Abu-Bakr ؓ freed two women belonging to a lady of Banu ʿAbd al-Dārr. Ḥaḍrat Abu-Bakr ؓ passed by their home when Sayyidah Nahdiyyah ؓ and her daughter ؓ were subjected to harsh labour, i.e. grinding wheat in the presence of their mistress who was taunting them by saying: *"By Allāh! I will never free you."* Ḥaḍrat Abu-Bakr ؓ heard this and said: *"O so and so! Break your vow" "I broke it,"* she replied. *"You are the one that has spoilt them, so why don't you buy and free them?"* Ḥaḍrat Abu-Bakr ؓ immediately replied: *"I have bought them."* He paid the lady and freed both the mother and daughter. Similarly, he passed by the tribe of *Banī Muam'mil* and saw a lady slave

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*Feel* (the time of the elephants when Abraha attempted to destroy the *Kāʿabah*) and put into slavery. Thus, she ended up in Makkah al-Mukarramah. *Allāh ﷻ* Knows best. # Translator.

being persecuted. He also bought and emancipated her. *Afḍal al-Tabi ῖn*, Sayyiduna Saʿīd b. Musayyib ﷺ states that he had received a narration that when Sayyiduna Abu-Bakr as-Siddīq ﷺ said to Umayyah b. Khalf: *'Would you sell Bilāl to me in exchange for my slave Nastās?'*, at that time Nastās was such a slave of Ḥaḍrat Abu-Bakr ﷺ, that he himself possessed a thousand dinārs, many slave men and women and livestock, but he was a *mushrik*. Sayyiduna Abu-Bakr as-Siddīq ﷺ constantly invited him to *Islām* and promised him freedom along with all his belongings, but he refused. It is for this reason that he disliked this slave. When the incident of freeing Sayyiduna Bilāl ﷺ arose, he found it appropriate to get rid of Nastās with an exchange. After hearing of the emancipation of Sayyiduna Bilāl ﷺ, the pagan *Quraysh* remarked: *"Abu-Bakr did this because he was obligated with a favour on him by Bilāl."* Thereafter, the following Verse of the Holy *Qur'ān* was revealed:[16]

﴿ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴾

*And no one has done a favour to him, for which he should be compensated.*[17]

ʿAllama Ibn Saʿūd ﷺ states in his *Tafsīr* that Ḥaḍrat ʿAtā ﷺ and Ḥaḍrat Ḍiḥāq ﷺ both narrate from Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ. In this narration it is stated about the purchase and emancipation of Sayyiduna Bilāl ﷺ. It is said that the *mushrikīn* saw this and said: *"There is some favours of Bilāl on Abu-Bakr, therefore, he freed him."* It was after this remark that the above Verse was revealed.[18]

*Izālat al-Khifa*[19] narrates from Sayyiduna ʿUrwā ﷺ that Sayyiduna Abu-Bakr ﷺ emancipated seven slave men and women. All these were those who were persecuted in the Path of *Allāh* ﷻ. They were as follows:

1) Sayyiduna Bilāl ﷺ
2) Sayyiduna ʿĀmir b. Fuhayrah ﷺ
3) Sayyidah Nahdiyyah ﷺ
4) Her daughter, Sayyidah Umm-Ubays ﷺ
5) Sayyidah Zunayrah ﷺ

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[16] *Tafsīr Mu ālim al-Tanzīl, Vol. 4*, pp. 463 – 464, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.
[17] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verse 19.
[18] *Irshād al-ʿAql al-Salīm* Vol. 9, p. 168. Dār Al-Aḥyah al-Turāth al-ʿArabī, Beirut Ed.
[19] *Izālat al-Khifā ʿan Khilāfat al-Khulafā,* Chapter 6, Vol. 1 p. 301. Sohail Academy, Lahore Ed.

6) Sayyidah Umm ʿUmais رضي الله عنها
7) And the slave lady of Banu-Muam'mil رضي الله عنها

It is after this liberation that the Verse: ...سيجنبها الاتقى الخ and Verses until the end of the *Surah* were revealed. Sayyiduna ʿĀmir b. ʿAbdullāh ibn Zubayr رضي الله عنه narrates from his father, Sayyiduna ʿAbdullāh ibn Zubayr رضي الله عنه that Sayyiduna Abu-Bakr as-Siddīq's رضي الله عنه father, Sayyiduna Abu-Quḥāfah رضي الله عنه once revealed to him: *"I see that you buy and free weak slaves. If you buy strong salves then it would be better for you because they would defend and shield you."* *"O my father! I do not desire anything, except the pleasure of Allāh ﷻ."* On this occasion the following Verse was revealed:

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَلَسَوْفَ يَرْضٰى ۝﴾

*And no one has done a favour to him, for which he should be compensated. He desires only to please his Lord, the Supreme. And indeed, soon he will be very pleased.*[20]

Sayyiduna Sāʿīd b. Musayyib رضي الله عنه states that the above Verse was revealed for Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه at that time when he was freeing such slaves. He had no desire of recompense or a payback favour. They were six or seven slaves, comprising Sayyiduna Bilāl رضي الله عنه and Sayyiduna ʿĀmir b. Fuhayrah رضي الله عنه.[21]

Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنه states that in the Verse; سيجنبها الاتقى, the word *'Atqa'* refers to Sayyiduna Abu-Bakr رضي الله عنه.[22]

أقول- I (Imām Aḥmad Rīḍā) say: Ibn Abī-Ḥātim رحمه الله narrates from Sayyiduna ʿAbdullāh ibn Masʿūd رضي الله عنه that Ḥaḍrat Abu-Bakr رضي الله عنه bought Sayyiduna Bilāl رضي الله عنه from Umayyah b. Khalaf and Ubay b. Khalaf for the price of a mantle (*chadar*) and ten *Oqiyas* (± 26 *tolas* of gold = 10.7 ounces = 303.34 grams), and thereby *Allāh* ﷻ revealed the following Verses:

[20] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verses 17 - 21
[21] *Tafsīr Muʿālim al-Tanzīl* (*Tafsīr Baghawī*), relevant to the Verse 92/17 *Vol.* 4, pp. 463 - 464, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.
[22] *Tafsīr Muʿallim al-Tanzīl* (*Tafsīr Baghawī*) relevant to the Verse 92/17, *Vol.* 4 pp. 463 - 464 - Dār al-Kutub al-ʿIlmiyyah,Beirut Ed.

﴿فَاَمَّا مَنۡ اَعۡطٰی وَ اتَّقٰی ۙ﴾

and

﴿وَ مَا لِاَحَدٍ عِنۡدَهٗ مِنۡ نِّعۡمَةٍ تُجۡزٰۤی ۙ اِلَّا ابۡتِغَآءَ وَجۡهِ رَبِّهِ الۡاَعۡلٰی ۚ وَ لَسَوۡفَ یَرۡضٰی ۝﴾

*So for one who gave and practised piety.....*[23]
*And no one has done a favour to him, for which he should be compensated. He desires only to please his Lord, the Supreme. And indeed, soon he will be very pleased.*[24]

This means that Sayyiduna as-Siddīq رضي الله عنه and Umayyah and Abī Khalaf's efforts and intentions had differed and there is a vast difference between them.[25] Concerning the purchasing and emancipation of Sayyiduna Bilāl رضي الله عنه, the Master s/o the Master, Sayyiduna ʿAmmār b. Yāsir رضي الله عنهما had penned down a few lines of poetry and its essence are as follows:

- ✓ *May Allāh ﷻ bless Sayyiduna Abu-Bakr رضي الله عنه from the side of Ḥaḍrat Bilāl رضي الله عنه and his associates and disgrace and damn Abu-Jahl.*
- ✓ *Remember that evening when both (Umayyah & Abī) desired the disgrace for Ḥaḍrat Bilāl رضي الله عنه and they did not fear what an intelligent person (Ḥaḍrat Abu-Bakr رضي الله عنه) warned them of.*

These evil people severely oppressed Sayyiduna Bilāl رضي الله عنه for the sole reason that he openly testified to the Oneness of Almighty *Allāh* ﷻ and was satisfied that *Allāh* ﷻ is One, and that He ﷻ is his Lord ﷻ. If they had to kill him, he would have not feared nor retracted from his belief because he would never commit *shirk* with *Allāh* ﷻ.

Hence, Oh Lord ﷻ of Ibrāhīm عليه السلام and Lord ﷻ of Your ﷻ servants, Yūnus, Mūsā and ʿĪsā عليهم السلام! Grant me the freedom from this trials and tribulations and from the Banī Ghālib. Do not grant them peace or grace, who are steadfast in following the wrong path. They have no kindness, and nor do they possess justice.[26] Do remember this evaluation!

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[23] *Al-Qur'ān al-Karīm, Surah al-Layl, Verse* 5
[24] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verses 17 - 21
[25] *Al Sawā ʿiq al-Moḥriqah*, p. 99 on the reference of Ibn Abī Ḥātim and Tabrānī - Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.
[26] *Lubāb al-Tawīl fī Ma'ānī al-Tanzīl* (*Tafsīr Khāzin*), relevant to Verse 96/17, Vol. 4 p. 436, - Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

Imām Baghawī ﷺ states: *"There is an agreement reached amongst all Mufassirīn that the word 'Al-Atqā' refers to Sayyiduna Abu-Bakr as-Siddīq ﷺ."*[27] Imām Fakr al-Dīn Rāzī ﷺ in his *Tafsīr al-Kabīr* states: *"There is a consensus amongst our Ahlus Sunnah Mufassirīn that the word 'Al-Atqā' refers to Sayyiduna Abu-Bakr as-Siddīq ﷺ."*[28]

ʿAllama Ibn Ḥajar ﷺ in his *Sawāiq al-Moḥriqah* narrates from ʿAllama Jowzī ﷺ, who stipulated that there is a consensus reached amongst all the illustrious *Ulama* that this Verse refers to Sayyiduna as-Siddīq al-Akbar ﷺ.[29] As a result, Tabarsī, who is a *rafḍī* could also not refute this fact in his *Tafsīr Majma ʿal-Bayān*.

Excellence is that which is verified by the enemy.

*All Praises are for Allāh ﷻ, Lord of the worlds.*

Imām Rāzī ﷺ, in accordance to his disposition, has rationally proven that this Verse of the Holy *Qur'ān* cannot be applied to anyone else, except to Sayyiduna as-Siddīq al-Akbar ﷺ.

He further elaborates: *"Are you aware that all the Shi ʿas reject the application of this Verse to Sayyiduna Abu-Bakr ﷺ, and they collectively belief that it was revealed for Sayyiduna ʿAlī al-Murtaḍa ﷺ. They present the following Verse in support of their claim:*

﴿وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾

*...and they pay the charity, and are bowed down (in ruk ʿū) before Allāh.*[30]

Hence, the preceding Command of *Allāh ﷻ*, *'Al-Atqā'* – (very pious), refers to this.

Once a *rafḍī* proclaimed this to me, and it was only then, that I had declared that I shall establish rational proofs to verify that this Verse, in particular refers to Sayyiduna as-

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[27] *Tafsīr Muʿālim al-Tanzīl* (*Tafsīr Baghawī*), relevant to the Verse 92/17, *Vol.* 4, p. 463 – 464, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

[28] *Mafātiḥ al-Ghayb* (*Tafsīr al-Kabīr*), relevant to Verse 92/17 *Vol.* 31, p. 205, al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[29] *Al Sawāʿiq al-Moḥriqah,* Chapter 3, p. 98, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

[30] *Al-Qur'ān al-Karīm,* Surah Māidah, Verse 55.

Siddīq al-Akbar ﷺ. The proof is that *'Al-Atqã'* – very pious, could only be indicative of the most excellent. In this case, there is no one, except Sayyiduna as-Siddīq ﷺ. When both these chapters are rectified, only then we shall accomplish our objective. Therefore, listen! The reason for this is in the following Divine Commandment of Almighty *Allãh* ﷻ:

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ﴾

*.... indeed the most honourable among you, in the sight of Allãh ﷻ, is one who is most pious among you.....*[31]

In this Verse '*Akram*' – most honourable refers to '*Afḍal*', i.e. most excellent. Therefore, it is distinct that he who is *'Al-Atqã'*, i.e. very pious, shall certainly be '*Afḍal*' – most excellent. Therefore, it is established that the most pious, as mentioned in the Verse is the most excellent creation in the Court of *Allãh* ﷻ. Therefore, we profess that it is undoubtedly Ḥaḍrat Sayyiduna Abu-Bakr as-Siddīq ﷺ referred to in this Verse, because there is unanimity amongst the *Ummah* that after Sayyiduna RasũlAllãh ﷺ, the most excellent human is either Sayyiduna Abu-Bakr as-Siddīq ﷺ or Sayyiduna ʿAlī al-Murtaḍa ﷺ. Hence, by the virtue of the above Verse, it cannot be Sayyiduna ʿAlī ﷺ. Nevertheless, Sayyiduna as-Siddīq ﷺ shall qualify for this designation. The reason as to why Sayyiduna ʿAlī ﷺ cannot qualify for this designation is pronounced in the following the *Qur'ānic* Verse:

﴿وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ۝﴾

*And no one has done a favour to him, for which he should be compensated.*[32]

This cannot be applied to Sayyiduna ʿAlī ﷺ, because he was under the care of the beloved Prophet ﷺ, who had taken him away from his father Abu-Tālib. It is the Holy Prophet ﷺ who fed him, clothed him and raised him. Such were the numerous favours of the beloved Prophet ﷺ bestowed upon him, which were compulsory for him to recompense. On the contrary, there were no worldly favours of the Messenger ﷺ of *Allãh* on Sayyiduna Abu-Bakr ﷺ. In fact, at times, Sayyiduna as-Siddīq al-Akbar ﷺ took

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[31] *Al-Qur'ān al-Karīm,* Surah Ḥujrāt, Verse 13.
[32] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verse 17.

care of the expenses of the beloved Prophet ﷺ. It was certainly a great favour of the luminous Nabī ﷺ on Ḥaḍrat Abu-Bakr ﷺ to have guided him towards the religion of *Islām*. This is such a favour, which could never be repaid. It is for this reason that the Divine Words of Almighty *Allāh* ﷻ assert:

﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ﴾

*And I do not ask from you any fee for it; my reward is only upon the Lord of the Worlds.*[33]

Therefore, we have understood that Sayyiduna ʿAlī ﷺ cannot be referred to in the Verse of the *Qur'ān*. Hence, it is explicit that Sayyiduna as-Siddīq al-Akbar ﷺ is the most excellent in the *Ummah*.[34]

أقول- I (Imām Aḥmad Rīḍā) say: The statement of Imām Rāzī ﷺ that the proof of Sayyiduna ʿAlī ﷺ being raised by the Holy Prophet ﷺ; when he took him from his father is from the narration of Imām Muḥammad b. Isḥāq ﷺ and Ibn Hishām ﷺ. Ibn Isḥāq ﷺ states that ʿAbdullāh b. Alī Najiḥ ﷺ narrated this *Ḥadith* to him, who narrates from Ḥaḍrat Mujāhid b. Jabr Abu al-Ḥujjāj ﷺ, who states that the favour and goodness of *Allāh* ﷻ is that, once the *Quraysh* experienced severe poverty, and since Abu-Tālib had many children, the Holy Prophet ﷺ therefore, said to his uncle, Sayyiduna ʿAbbās ﷺ, who was very wealthy amongst the Banī Hāshim: *"O uncle! Your brother Abu-Tālib has many children and you can see this difficult time. Accompany me to Abu-Tālib so that we may lighten his family burden. You take one of his sons and I will take another."* Sayyiduna ʿAbbās ﷺ stated that it was a good idea. Hence, both of them advanced to Abu-Tālib, and revealed to him about their intentions. Abu-Tālib instructed them to leave ʿAqīl to him, and to take away whomsoever they had desired. The beloved Prophet ﷺ took Sayyiduna ʿAlī ﷺ and embraced him with his chest, whilst Ḥaḍrat ʿAbbās ﷺ embraced Sayyiduna Jāʿfar ﷺ. Henceforward, Sayyiduna Alī al-Murtaḍa ﷺ always remained in the care of the Holy Prophet ﷺ, until *Allāh* ﷻ Commanded him ﷺ to publicly announce the advent of his ﷺ Prophethood. Ḥaḍrat ʿAlī ﷺ testified

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[33] *Al-Qur'ān al-Karīm,* Surah Shuʿrā, Verse 109.

[34] *Mafātiḥ al-Ghayb* (*Tafsīr al-Kabīr*), relevant to the Verse 92/17, *Vol.* 31, pp. 205-206, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

to his Prophethood and brought *Imān*. On the other hand, Ḥaḍrat Jaʿfar ﷺ was under the care of Sayyiduna ʿAbbās ﷺ until he also embraced *Islām* and relieved himself from his uncle.[35]

أقول- I (Imām Aḥmad Rīḍā) say: The biggest favour of the Messenger of *Allāh* ﷺ on Ḥaḍrat ʿAlī ﷺ is giving his beloved daughter Sayyidah Fātimah ﷺ to him in marriage; and as well as that which was mentioned by Imām Rāzī ﷺ about Ḥaḍrat Siddīq ﷺ who occasionally spent his wealth for the beloved Nabī ﷺ. This is quite clear to those who have knowledge of *Ḥadith* and history.

1. Imām Aḥmad b. Ḥanbal ﷺ and Imām Bukhārī ﷺ both narrate from Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ that the beloved Nabī ﷺ said: *"No one has done favours on me more than Abu-Bakr. He has assisted me with his life and wealth. If I had to make anyone my pure and genuine friend, then I would have made Abu-Bakr, but Islamic Brotherhood is better.*[36] *I would close all doors that open in this Masjid to come in besides the door of Abu-Bakr."*[37]
2. Imām Tirmidī ﷺ narrates from Sayyiduna Abu-Hurayrah ﷺ that the Prophet of *Allāh* ﷺ said: *"Besides Abu-Bakr, I have repaid the favours of everyone upon me. Yes, the favour of Abu-Bakr upon me is such that Almighty Allāh ﷻ will repay him on the Day of Qiyāmah. Furthermore, no one's wealth benefitted me more than the wealth of Abu-Bakr. If I had to make anyone my pure and genuine friend, then I would have made Abu-Bakr, but your Master (Sayyiduna Muḥammad ﷺ) is the friend of Allāh ﷻ.*[38]
3. Imām Tirmidī ﷺ narrates from Sayyiduna ʿAlī ﷺ that the Prophet of *Allāh* ﷺ said: *"May Allāh ﷻ have mercy on Abu-Bakr because he married his daughter (Sayyidah ʿĀ'ïeshah ﷺ) to me and carried me on his camel to the Dār al-Hijra*

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[35] *Sīrat an-Nabawiyyah lī Ibn Hishām,* Chapter related to Sayyiduna ʿAlī ibn Abī-Tālib ﷺ, Vol. 1 – 2, p. 246, Dār Ibn Kathīr, Beriut Ed.

[36] Here, Sayyiduna Rasūlullāh ﷺ is referring to a totally different level of friendship. This is the ultimate and most confidential friendship. Read the books of *Tasawwuf* for an intrinsic and better understanding of this relationship. These are the books we suggest the reader to consult are *Sirr al-Asrār* of Sayyiduna Ghawth al-Aʿzam ﷺ available online from sufipages.com, *Bahjat al-Asrār*, *Risālah Qushayriyyah, Kashf al-Maḥjūb* and *ʿAwārif al-Maʿārif* . #Translator

[37] *Saḥīḥ al-Bukhārī,* Book of *Salāh*, Vol. 1 p. 67, Qadīmī Kutub Khāna, Karachi Ed. Also refer to *Musnad Imām Aḥmad ibn Ḥanbal* narrated by Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ, Vol. 1, p. 270, Al-Maktab al-Islāmī, Beirut Ed.

[38] *Jām ʿī al-Tirmidī,* Chapter on *Manāqib* Sayyiduna Abu-Bakr ﷺ, Vol. 2, pg. 207, Ameen Co. Delhi Ed.

*(Madinah Tayyibah). He bought Bilāl with his wealth and freed him and no one's wealth benefitted me in Islām more than the wealth of Abu-Bakr.*[39]

4. Imām Aḥmad ﷺ and Imām Ibn Māja ﷺ narrate from Sayyiduna Abu-Hurayrah ﷺ that the Prophet of *Allāh* ﷺ said: *"No one's wealth benefited me more than the wealth of Abu-Bakr."* On hearing this, Ḥaḍrat Abu-Bakr ﷺ began weeping and said: *"Ya Rasūlallāh ﷺ! Me and my wealth all belong to you."*[40]

5. Imām Tabrānī ﷺ narrates from Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ that the beloved Nabī ﷺ said: *"No one has done favours on me more than Abu-Bakr. He has assisted me with his life and wealth and he married his daughter to me."*[41]

6-11. Imām Abu-Yaʿla narrates a *Marfūʿ Ḥadith*[42] of Umm al-Muʿminīn Sayyidah ʿĀ'īeshah Siddīqah ﷺ in the words of Sayyiduna Abu-Hurayrah ﷺ reported by Ibn Māja ﷺ. ʿAllama Ibn Ḥajar ﷺ says: *"Ibn Kathīr states that this is narrated by Sayyiduna ʿAlī al-Murtaḍa ﷺ, Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ, Sayyiduna Jābir b. ʿAbdullāh ﷺ and Sayyiduna Abu Saʿīd al-Khudrī ﷺ"* Imām Khatib Baghdādī ﷺ narrates *mursalan*[43] from Sayyiduna Saʿīd b. Musayyib ﷺ and there is an addition in this *Ḥadīth* that the beloved Prophet ﷺ utilized the wealth of Ḥaḍrat Abu-Bakr ﷺ as he spent his own.

12-13. Imām Ibn ʿĀsākir ﷺ in his *Tārikh* narrates with various chains from Umm al-Muʿminīn Sayyidah ʿĀ'īeshah Siddiqah ﷺ and Sayyiduna ʿUrwā ﷺ report that the day Ḥaḍrat Abu-Bakr ﷺ embraced *Islām*, he had 40,000 *Dirhams*. He spent all this on the beloved Nabī ﷺ.[44]

أقول- I (Imām Aḥmad Rīḍā) say: This *Ḥadīth* is also narrated by Sayyiduna Anas ﷺ as referenced by Imām Ibn ʿAdī in his *Kāmil*. (The author, Mujaddid Imām Aḥmad Rīḍā al-Qādirī ﷺ subsequently provides his chain of narration leading up to Sayyiduna Anas ibn Mālik ﷺ.)

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[39] *Jāmʿ al-Tirmidī,* Chapter on *Manāqib* Sayyiduna ʿAlī ﷺ, Vol. 2, p. 213 – Ameen Co. Delhi Ed.

[40] *Sunan Ibn Mājā* Chapter on Excellence of Sayyiduna Abu-Bakr, p. 10, HM Saʿīd Co. Karachi Ed. Also cited in *Musnad Imām Aḥmad ibn Ḥanbal* narrated by Sayyiduna Abu-Hurayrah, Vol. 2, p. 253, al-Maktab al-Islāmī, Beirut Ed.

[41] *Al-Muʿjam al-Kabīr, Ḥadith no.* 11461, Vol. 11, p. 191, Al-Maktabah Faysaliyyah, Beirut Ed.

[42] *Marfūʿ* (مرفوع). Literal meaning: Elevated. A *Ḥadith* which is traced directly to Rasūlullāh ﷺ

[43] A *Ḥadīth* is called a "*mursal ḥadīth*" if the one who narrated it from the Prophet ﷺ is a *Tābiʿī* and not a *Saḥābī*.

[44] *Al Sawāʿiq al-Moḥriqah,* Chapter 2 p. 112, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

I was informed by the trustworthy Master, the Ḥanafī Muftī of Makkah al-Mukarramah, the Imām of the Jurists, my Master and teacher, Mawlana ʿAbd al-Raḥmān b. ʿAbdullāh b. ʿAbdur Raḥmān Sirāj, and he narrates from the beauty of the predecessor *Ulama*, the goodness of the office of *Ifta*, Mawlana Jamāl b. ʿAbdullāh ʿUmar Makkī, who narrates from the seal of the memorizers and *Ḥadith* Masters, Mawlana Muḥammad ʿĀbid b. Shaykh Aḥmad ʿAlī Sindhī Zubaydī Madanī, and he narrates from Moula Muḥammad Sāliḥ Fulānī ʿUmrī, who narrates from Shaykh Muḥammad b. Sinah Fulānī Farūqī, and he narrates from our Master Sayyid Sharīf Muḥammad b. ʿAbdullāh, who narrates from the erudite Muḥaddith Sayyidī ʿAlī Ajbūrī, and he narrates from Imām Shams al-Dīn Ramlī, who narrates from Shaykh al-Islām Zayn al-Dīn Zakariyyah al-Ansārī, and he narrates from the pious ʿAllama, Imām of the Huffāz Abu al-Faḍal Aḥmad b. Ḥajar ʿAsqalānī, and he narrates from Shaykh Abu-ʿAlī Muḥammad b. Aḥmad Mahdawī, who narrates from Shaykh Yūnus b. Abī Isḥāq, and he narrates from Shaykh Abu al-Ḥasan ʿAlī b. Muqīr Ḥanbalī who states that he was informed by Shaykh Abu al-Karam Shaharzūrī, who proclaims that he was informed by Shaykh Ismā'īl b. Mas'adah Jurjānī and Shaykh Abu-ʿAmar ʿAbdur-Raḥmān b. Muḥammad Farsī ﷺ, and he says that I was informed by Shaykh Abu-Aḥmad ʿAbdullāh b. ʿAdī Jurjānī, and he says that I was informed by Shaykh Saʿīd b. Kathīr b. Ghafīr, who states that I was informed by Shaykh Faḍl b. Mukhtār, and he narrates from Sayyiduna Ābān ﷺ, who narrates from Sayyiduna Anas ibn Mālik ﷺ, and he articulates that the Holy Prophet ﷺ said to Sayyiduna Abu-Bakr ﷺ: *"How pure is your wealth with which you freed my Muazzin Bilāl and bought me my she-camel that I rode on the night of the hijra. You married your daughter to me and assisted me with your life and wealth. I see you standing at the Door of Jannah interceding for my Ummah."* [45]

We have discussed all those *Aḥādith* in these two chapters in which the glorious Messenger of *Allāh* ﷻ had emphasized that Sayyiduna Abu-Bakr ﷺ had assisted him with his life and wealth. (See details on the excellence of Ḥaḍrat Abu-Bakr ﷺ)

When the erudite *Mufassir*, Imām Fakhr al-Dīn Rāzī ﷺ at this point supported this concept and Imām Ibn Ḥajar Makkī ﷺ in his *Sawāiq al-Moḥriqah* also documented and approved of it.

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[45] *Al-Kāmil lī Ibn ʿAdī* translation of Abān b. Abī-ʿAyyāsh, Vol. 1 p. 375 - Dār al-Fikr, Beirut Ed. and *Al-Kāmil lī Ibn ʿAdī* translation of Al-Faḍl b. Mukhtār Basrī, Vol. 6 p. 204, 1375, Dār al-Fikr, Beirut Ed.

أقول- I (Imām Aḥmad Rīḍā) say: The antagonists can debate on this issue from four angles which are divided into two basic reasons.

**The First Reason:**

They can claim that we do not accept that there was no such favour on Ḥaḍrat Siddīq al-Akbar رضی اللہ عنہ for which he should repay, because from amongst the benefactors the greatest are his parents. *Allāh* جل جلالہ states in the Holy *Qur'ān*:

﴿...أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ...﴾

*.... Therefore be thankful to Me and to your parents*[46] *. . .*

This is an understood fact that thankfulness is the gratitude expressed towards favours. The favours of the parents are worldly and its thanksgiving is continuous by their offspring's. The favours of parents are not religious favours as *Allāh* جل جلالہ states:

﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ﴾

*And I do not ask from you any fee for it; my reward is only upon the Lord of the Creation.*[47]

Besides this, it is our belief that *Allāh* جل جلالہ has sealed and perfected the senior representation and lofty deputation on His جل جلالہ beloved Prophet صلی اللہ علیہ وسلم. Hence, his صلی اللہ علیہ وسلم consecrated hands are above all in the universe whilst the hand of everyone else lies below. *Allāh* جل جلالہ has entrusted His جل جلالہ Mercy and Favours in the able hands of beloved Ḥabīb صلی اللہ علیہ وسلم to administer as he desires. Moreover he صلی اللہ علیہ وسلم is the secret of the Sublime Lord's جل جلالہ treasures, and therefore, has been vested with authority to exercise as he desires. Hence, blessings and goodness are achieved from him as mentioned in the following *Ḥadith:*

إِنَّمَا أَنَا قَاسِمٌ، وَاللهُ يُعْطِي

*Verily, I am the distributor (of mercies) and Allāh* جل جلالہ *is the Provider.*[48]

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[46] *Al-Qur'ān al-Karīm,* Surah Luqmān, Verse 14

[47] *Al-Qur'ān al-Karīm,* Surah Shuʿra, Verse 109

[48] *Saḥīḥ al-Bukhārī,* Book of Knowledge, Vol. 1 p. 16, Qadīmī Kutub Khāna, Karachi Ed.

Therefore, the Messenger ﷺ of *Allãh* distributes all bounties, all mercies and all blessings in every crevice and corner of the entire universe. He is the first and last, exposed and hidden within creation. The illustrious *'Ulama*, erudite scholars and celebrated *Awliya* collectively agree to and confirm this whilst I conduct the research for my book: *'Saltanat al-Mustafa fi Mulũkat Kullil Wara'*[49]. This has some amazing and enlightening discussions that will cool the eyes, entertain the ear and expand the chest. All praises are for *Allãh* ﷻ, Lord ﷻ, of the worlds.

Therefore, it is known that Sayyiduna Abu-Bakr رضي الله عنه and everyone else who received any wealth or status, were blessed by the glorious Prophet ﷺ of *Allãh* ﷻ. As such the favours of the beloved Nabī ﷺ are not restricted to those religious favours for which a repayment is not given. Therefore, as Sayyiduna ʿAlī رضي الله عنه is not refered to in this Verse, similarly, Sayyuduna Abu-Bakr رضي الله عنه also falls within the same category.

أقول- I (Imãm Aḥmad Rīḍã) say: There are two answers to this objection.

**Firstly:**

If for argument's sake, if your words are accepted, the Verse will then be deemed as null and void and no application will be found to suit it, because there is no one in the *Saḥãbah* fraternity who was not born from parents; or the Holy Prophet ﷺ did not shower them with worldly and religious favours.

**Secondly:**

This is in fact a solution to the problem. Not all favours of this world are such that they should be repaid. The recompense of a favour is, when one returns it equally to the one who did the favour. The favour of the parent on the child is that *Allãh* ﷻ used them as a reason to bring the child from the darkness of non-existence to the light of existence. It is owing to them that He ﷻ creates an exquisite human being, although the child was

[49] It is unfortunate that I have been looking for a copy of this highly praised book for years to first study it and then translate it into English, but I have failed to locate a copy. The Mujaddid, Ala-Ḥaḍrat Imãm Aḥmad Rīḍã رحمه الله has strongly recommended this specific book from amongst many of his other books and this created a great degree of desire in my heart to read it. I am prepared to travel the furthest part of the globe to attain this important and valuable book. If any person has any lead to this book, please communicate with me in order to direct me to the whereabouts of this book, as it will be a great favour on the *Ummah*. My e-mail ID is durwesh@webmail.co.za #Translator: *Faqīr 'Abdul Hãdī al-Qãdirī*

nothing, but a drop of sperm. This favour can never be repaid, because no one has the power to give life to their parents, or bring them from the non-existence to the existence. Therefore, Sayyiduna RasũlAllãh ﷺ states:

لَا يَجْزِي وَلَدٌ وَالِدَهُ إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ

*A child cannot repay his parents, except if he finds them as slaves and frees them.* [50]

In the above cited *Ḥadith,*[51] Sayyiduna RasũlAllãh ﷺ points out to a small repayment; which is within the power of a human being because slavery is like death. In slavery a person's value diminishes and a mature, intelligent person is reduced to the category of an animal. Therefore, emancipating him is like giving him a new life, and removing him from the darkness of animalism, and in bringing him to the light of humanity. Thus, freeing one's parents from slavery is categorised as repayment of some rights.

Similarly, Prophetic favours, as we have clearly mentioned are not such which can be recompensed, and where one can confess that this is the repayment of that certain favour. This is so because the August Nabī ﷺ is seated on such a lofty and unparalleled station representing the administrative authority of the Real Absolute Lord of Power ﷻ and it is impossible to repay the favours of that Majestic Lord ﷻ. Therefore, the Holy *Qur'ān* enunciates that a favour can only be repaid with a favour. There is no way that a weak human being can repay the Majestic Lord ﷻ with some of his possessions because whatever the servant uses to repay will certainly be a gifted gift or blessing from the gifts and blessings of Sayyiduna wa Mawlana Muḥammadur-RasũlAllãh ﷺ who is the most senior representative of the Almighty *Allãh* ﷻ. Hence, how can someone repay a favour with the same entity that he himself received as a favour? Such a repayment is indeed absurd and unjustified.

In accordance to this factor, it is our belief that it is impossible to thank *Allãh* ﷻ to the maximum and thereby acclaim that we have fulfilled the rights and favours of *Allãh* ﷻ because to be grateful is in itself a blessing. A servant has to first thank *Allãh* ﷻ for

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[50] *Sunan Abī-Dā ũd,* Vol. 5, p. 59, *Ḥadith* no. 5137. Also narrated by *Saḥiḥ Muslim,* Chapter of Emancipation, Vol. 1 p. 495, Qadīmī Kutub Khana, Karachi Ed. *Tirmidi, Nisā ī* and *Ibn Majã.*

[51] *Jām ī Tirmidī,* Vol. 2 p. 13, Ameen Co. Delhi Ed. Also refer to *Sunan Ibn Māja,* p. 268, HM Sa ī d Co. Karachī Ed. and *Mishkāt al-Masābiḥ* p. 294, Qadīmī Kutub Khana, Karachi Ed.

granting one the *Taufīq* to be thankful, so that he accomplishes his servitude and pleases his Lord ﷻ. The chain of this thankfulness will continue and shall never be reached in totality. Therefore, it is evident that there is no room for doubt or defect in our proof.

**The Second Reason:**

The second reason is that, in this chapter, the subject of discussion is determined by the consensus of the *Ummah* that after Sayyiduna RasūlAllāh ﷺ, the most dignified and excellent person is Sayyiduna Abu-Bakr as-Siddīq ﷺ or Sayyiduna ʿAlī al-Murtaḍah ﷺ. There is room for objection here, because there are another two groups.

**The First Group:**

The one group specify that the most excellent in the *Ummah* is Sayyiduna ʿUmar al-Fārūq ﷺ. Their proof is derived from the following *Aḥadith* of the Holy Prophet ﷺ:

مَا طَلَعَتِ الشَّمْسُ عَلٰى رَجُلٍ خَيْرٍ مِنْ عُمَرَ

*The sun has not risen on a person who is more excellent than ʿUmar.* [52]

لَوْ كَانَ نَبِيٌّ بَعْدِىْ لَكَانَ عُمَرَ بْنَ الْخَطَّابِ

*If there had to be a Nabī after me, it would have been ʿUmar b. Khattāb.* [53]

اِنَّ اللهَ تَعَالٰى بَاهٰى بِأَهْلِ عَرَفَةَ عَامَّةً، وَبَاهٰى بِعُمَرَ خَاصَّةً

*Almighty Allāh ﷻ is generally pleased with those who assemble on the Plain of ʿArafāt but He specifically expressed more glory in the presence of Sayyiduna ʿUmar.* [54]

These narrations, together with similar narrations, cannot establish their antagonistic argument, neither in tradition nor in disposition. Similarly, the *Tafḍīlī* sect present such narrations to prove the excellence of Sayyiduna ʿAlī ﷺ. A few of such *Aḥādith* are listed

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[52] *Mustadrak lil-Ḥākim,* Vol. 5, p. 113, *Ḥadith* no. 4508.
[53] *Sunan Tirmidī,* Vol. 5, p. 280, *Ḥadith* no. 3768.
[54] *Majmaʿ az-Zawāhid,* Vol 19, p. 154, *Ḥadith* no. 70. *Kanz al-Ummāl,* Vol. 12 p. 596, *Ḥadith no.* 35858.

as follows:

عَلِيٌّ خَيْرُ الْبَشَرِ ،مَن شَكَّ فِيهِ فَقَدْ كَفَرَ

*ʿAlī is the best of people, he who doubts this is like committing kufr.*[55]

Another *Ḥadith:*

اَللّٰهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِي هَذَا الطَّيْرَ فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ

*O Allāh! Send me the person who you love the most so that he may eat this bird with me. ʿAlī arrived and ate with the holy Prophet ﷺ.* [56]

The third *Ḥadith* they quote is about the Battle of Tabūk when the Holy Prophet ﷺ had left Sayyiduna ʿAlī رضي الله عنه behind in *Madinah Tayyibah* as his deputy. [57]

These are a few *Aḥādith* of a kind which are either fabricated or denied or denounced *Hadith* or their goal is not achieved. It is an established *Sunnah* of *Allāh* جل جلاله to expose all misled groups who only present such absurd proofs that are unauthentic and invalid. They desire such a place where there are no destinations to be reached.

**The Second Group:**

This group regards Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنه as excellent. They present the following *Ḥadith* as their proof:

أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ

*A person's uncle is like his father.*[58]

This *Ḥadith* is *Ḥasan* (good). Imām Tirmidī رحمه الله and others narrate it from Sayyiduna Abu-Hurayrah رضي الله عنه. But this *Ḥadith* does not prove his excellence over and above the other *Saḥābah*. Imām Ibn ʿAsākir رحمه الله in his *Tārikh e Dimashq* narrates *'Marfū'an'*[59] from Ḥaḍrat ʿAbdullāh ibn ʿUmar رضي الله عنهما:

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[55] *Musnad al-Firdous,* Vol. 3 p. 62.

[56] *Sunan Tirmidī,* Vol. 6, p. 81.

[57] *Sunan Tirmidī,* Vol. 5 p. 407.

[58] *Saḥiḥ Muslim,* Vol. 3 p. 69, Hadith no. 68.

[59] This refers to a narration which is specifically attributed to the beloved Prophet ﷺ. This term does not refer

أَسْعَدُ النَّاسِ يَوْمَ القِيَامَةِ الْعَبَّاسُ

*On the Day of Qiyãmah the most pious person amongst the people will be Sayyiduna ʿAbbãs* رضي الله عنه.[60]

Imãm Munãdi رحمه الله classifies this *Ḥadith* as *Ḍaīf* - weak.

There is no doubt that Sayyiduna ʿAbbãs رضي الله عنه is the *Shaykh* and the leader of the *Muslimīn* and he is their pride and honour. Owing to these attributes, he is more excellent than the *Khulafah e Rashidīn* similar to Sayyidah Fãtimah al-Zahra رضي الله عنها and her brother, Sayyiduna Ibrãhīm عليه السلام, who according to their pure progeny, and being a part of the Holy Prophet ﷺ and categorized with excellence is fully agreed upon that they are the best in the *Ummah*.

**Objection:** The reality of the matter is that in these four cases (highest ranked, Ḥaḍrat Abu-Bakr رضي الله عنه or Ḥaḍrat ʿAlī رضي الله عنه or Ḥaḍrat ʿUmar رضي الله عنه or the honourable uncle, Ḥaḍrat ʿAbbãs رضي الله عنه), one supposition cannot be established if the other three are not rejected. Therefore, why did you say that Sayyiduna ʿAlī رضي الله عنه is not confirmed by the Verse, hence Ḥaḍrat Siddīq رضي الله عنه is established. Besides this, another important point is that matters of *Sharī ãh* must be proven only with evidence from the *Sharī ãh*. Thus, since inception, the inquiring person in pursuit of the truth at this point does not belong to any creed (*Madhab*). He first ponders over proofs so that a he may follow a *Madhab* and adopt one according to an agreeable proof. Therefore, if the following of a *Madhab* depends on complete proofs, it will then result in a rotation[61]. This means that to adopt any *Madhab* depends on complete proofs and a complete proof depends on adopting a *Madhab*. Hence, if the verification and establishment of a *madhab* depend on the principles of a creed, it will then certainly be a rotation. Our answer is similar to proofs presented by the *Imãms* of the *Shafi ī* School of Jurisprudence concerning the compulsion in the sequence of *wuḍū*: ﴿فَاغْسِلُوْا وُجُوْهَكُمْ﴾ *...wash your faces...*[62]

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to other than him, unless otherwise specified.

[60] *Kanz al- Ummãl,* Vol. 18, p. 104, *Ḥadith* no. 33398.

[61] Rotation means that when someone starts at a point and then moves around in search of the truth but returns to the initial point. In other words, one leaves the truth and just aimlessly knocks around from pillar to post and returns to the original truth.

[62] *Al-Qur'ãn al-Karīm,* Surah Māidah, Verse 6.

They include the letter فَاء as part of washing of the face as there are no restriction to this. No Jurists state that these are separate things as mentioned in the subject of *Khilafiyāt* – diverse issues. [63]

أقول – I proclaim (Imām Aḥmad Rīḍā): The answer to this objection is our very first proof we presented in which we have full trust. That is, there is a consensus of the illustrious *Saḥābah* ﷺ and *Tabi ῑn* ﷺ on the excellence of Sayyiduna as-Siddīq al-Akbar ﷺ. It is he who is referred to in the Verse of the Holy *Qur'ān* and he is undoubtedly regarded collectively as the most excellent in the *Ummah*. Imām Shafiʿī ﷺ, Imām Bayhaqī ﷺ and others record this consensus which is also supported by Imām Bukhāri's ﷺ narration. I have mentioned this in detail in my book *'Matlaʿ al-Qamarain fi Ibānat Sabaqat al-Umarain'* [64] I have established unshakable and solid proofs in this regard which is complete and agreed upon (consensus) with no doubts therein. No certified *Imām* of *Dīn* contests or refutes this consensus. The disagreement of Imām Abu-ʿUmar b. ʿAbd al-Barr ﷺ speaks about, is neither traditional nor logically credible; and for argument's sake, we do accept the issue of ʿAllama Ibn ʿAbd al-Barr ﷺ that there was a disagreement which was subsequently abolished.

We are commanded to follow the majority (*Sawād-e-Aʿzam*) and forbidden to conform with *Shāz*[65]. To follow a *Madhab*, is sufficient enough that it is a *Madhab* of the majority (*Sawād-e-Aʿzam*) which is void of rotation. This is so because the *Sawād-e-Aʿzam* had first

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[63]The reasoning for this is that the letter '*Fa*' that is found in the word '*Faghsilu*' in the Verse, is there for the order or sequence. Hence, when one intends to perform *Salāh*, the sequence of washing the face becomes a *Farḍ* [compulsory]. So, if the first *Farḍ* of *wuḍū*, washing the face is *Farḍ*, then the remaing acts will follow suit i.e. the sequence of washing the remaining parts of the body to be washed will also be *Farḍ* - compulsory to follow the sequence, otherwise it will result in contradicting the consensus. This is so because there is an opinion that there is a compulsion of sequence in some acts of *wuḍū* and not in in the sequence of washing others. The answer to this is that those who regard the sequence of *wuḍū* as *Farḍ*, use the very same '*Fa*' to establish their proof. If the inference is perfect and complete, then only it will be correct to take this stand. Thereafter, a counter consensus can be applied to the adversary but here, it is not such a case. In fact, the perfection of a proof is dependent on the objection of consensus and the objection of consensus is a censure on the perfection of a proof.

[64] Alhamdulillāh we have completed the English translation of this masterpiece. *In sha Allāh* we will be publishing this book and it will shortly be available to the public. *#Translator – Faqīr ʿAbd al-Hādī.*

[65]*An Isolated Narration - Shāz:* A narration which is comparatively less authentic and the narrator opposes one whose account is more authentic than his.

established the consensus and later we followed it. Therefore, this argument is neither traditional nor logically credible. Even if we accept this, then too, we will only follow the *Sawãd-e-A ʿzam*. There is a prohibition of isolated narration (*Shãz*). However, this is sufficient for us to choose a *Madhab,* and therefore, rotation falls away.

The view of the two groups is correct and sound. One regards Sayyiduna ʿUmar al-Farūq رضی اللہ عنہ excellent and the other, Sayyiduna ʿAbbãs b. ʿAbd al-Muttalib رضی اللہ عنہ excellent, but this does not interfere with our objective because when this Verse was revealed, Sayyiduna ʿUmar رضی اللہ عنہ and Sayyiduna ʿAbbãs رضی اللہ عنہ had not even embraced *Islãm*. The evidence of this is found in books of history, therefore, this Verse cannot be applied to them. From our discussions, two doubts are eradicated and by the Grace of *Allãh* جل جلالہ our proofs are strong and irrefutable.

As far as the learned Imãm Rãzī رحمۃ اللہ علیہ is concerned, all we can deduce is that either he was not aware of these two facts or owing to it being subjected to an isolated narration (*Shãz*) and deletion (*Sãqit*), he did not find it suitable to mention it. However, by the Grace of *Allãh* جل جلالہ, after establishing the consensus, we are free of all the formalities.

After establishing this, we affirm that Almighty *Allãh* جل جلالہ has praised the virtues of Sayyiduna as-Siddīq al-Akbar رضی اللہ عنہ and that he is '*Atqa*' – *very pious*; and concerning '*Atqa*', *Allãh* جل جلالہ emphasizes that it is '*Akram*' – *honourable*. As a result the conclusion of our both chapters proved that Sayyiduna as-Siddīq al-Akbar رضی اللہ عنہ is the most '*Akram*' – *honourable* in the Divine Court of *Allãh* جل جلالہ.

Be cautious that the words: '*Akram*' – *honourable*, '*Arfa ʿ*' – *lofty* and '*A ʿlah*' – *exalted*, are words that have the same meaning and are used to describe the same quality. Thus, the absolute and most excellent (in the *Ummah*) is the exclusivity of Sayyiduna as-Siddīq al-Akbar رضی اللہ عنہ. *Allãh* جل جلالہ is the Owner of *Taufīq* and we have substantiated our claim with such an explanation that shall cure the sick and quench the thirst of the thirsty. All praises are for the Exalted Supreme Lord جل جلالہ.

Bear in mind that our investigation and arguments are appreciated and agreed upon by the former and latter *Ulama*. All of them exalt and attribute honorific comments to it. Indeed, they deserve these praises. But there are three pronged objections of the *Tafḍīlīs* in this regard, and note that we shall provide such an answer that no aspect shall be left unattended to. All this shall be verified by the Divine Blessings of the Sublime Lord جل جلالہ.

حسبنا الله ونعم الوكيل
١٤٢٧

# Chapter One

## The First Doubt

According to the antagonists, they argue that the most powerful objection is that some commentators (*Mufassirīn*) pronounce the word *Atqa* as '*Ism Tafḍīl*' – an objective in the comparative or superlative degree; and '*Taqī*' as '*Sifat Mushabbah*' (verbal adjective) - as mentioned in *Tafsīr Ma ālim al-Tanzīl*, *Bayḍāwī* and other books of *Tafsīr*. Hence, to ascertain a proof from this Verse is inappropriate.

أقول -I (Imām Aḥmad Rīḍā) say: Firstly we shall present a few preambles which would be of great assistance to remove your doubts and misunderstandings. We will then remove the veil through our informative answer for your understanding. All this will be undertaken with the Divine *Taufīq* of the Sublime Lord عزوجل of Power and we advise that one should pay careful attention to our discussion.

### The First Preamble:

There is a unanimous agreement of numerous rational and scriptural evidence that it is forbidden to change the literal meanings of words within their context; unless there is a serious and a dire need; and that there is no other alternative to fulfil the need. But to change the meaning of a word without any valid reason is not an authentic figurative interpretation. This is in fact a deliberate change and misappropriation. If permission is given to such unnecessary deliberate usage of words, the peace and tranquillity of the laws of the sacred *Sharī ah* shall then be destroyed. This is an obvious fact!

This is such an obvious and transparent feature that there is no need to present a proof for it. So much so that the *Ulama* have classified it as a Principle of Belief; and certainly this issue deserves this categorization. This is inevitable because all the corrupt cults within *Islām* work tirelessly with all their might to change the meanings of the words of the sacred *Sharī ah*. They present incorrect interpretations, baseless proofs and invalid excuses in their endeavours to substantiate their erroneous beliefs. Therefore, it is incumbent upon us, unless there is a valid reason, to always take the direct and literal meaning of a word concerning all the laws of the sacred *Sharī ah*. This is a clear and simple rule.

## The Second Preamble:

It is not compulsory for us to accept everything that is mentioned in the books of *Tafsīr* even though they are in accordance to rational evidence and not based on scriptural evidence. There are many issues of the present day and commonly used books of *Tafsīr* that are not compulsory for us to accept and regard as authentic because their comprehension is either rational or scriptural, or entail rational and scriptural contradiction. The special reason for this is that it is compulsory to accept the directly reported *Tafsīr* of Sayyiduna RasūlAllāh ﷺ and this is very rarely found. If all such *Tafsīrs* are gathered, it will barely comprise a single volume.

Imām Juwaynī ﷺ states that *Tafsīr* (commentary of the Holy *Qur'ān)* is very difficult and rare. The difficulty arises for a few reasons. The most common and obvious reason being is that these words are from such an Exalted Being ﷻ that in order to fully understand the correct concept of His ﷻ Divine Words, was undertaken by directly listening to His ﷻ revelation; and neither it is possible for the exegete to reach within His ﷻ Divine Precincts. On the contrary, poetry and its kind are the words of the human being who can understand its concepts and meanings, or it could be understood by the hearer of the words. In order to grasp the full understanding of the *Tafsīr* of the Holy *Qur'ān* is not possible by the exegete, with the exception of that *Tafsīr* which is communicated by Sayyiduna RasūlAllāh ﷺ upon whom the Holy *Qur'ān* was revealed. The understanding of this is also dependent on the direct communication of those Verses revealed to the beloved Prophet ﷺ. Apart from these Verses, it is impossible and inaccessible to have the correct understanding of the other Verses.

The absolute and correct meaning and understanding of the Verses of the Holy *Qur'ān* is only possible by understanding it directly from the exalted Messenger ﷺ of *Allāh*; and the proof of this is very difficult. Yes, there are proofs of selected Verses of this direct communication; and the meaning of the remaining Verses is disclosed through the possession of command or authority of understanding of the Holy *Qur'ān*. The Divine Wisdom of Almighty *Allāh* ﷻ pertinent to this is that He ﷻ Ordains that His ﷻ servants should reflect over His ﷻ Divine Words. It is for this reason *Allāh* ﷻ did not command His ﷻ Beloved Prophet ﷺ to reveal the absolute meanings of all the Verses to the noble *Sahābah* ﷺ.[66]

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[66] *Al-Itqān fī 'Ulūm al-Qur'ān,* with reference of Al-Juhaynī, Vol. 2, p. 430, Dār al-Kitāb al-Arabī, Beirut Ed.

Imām Zarkashī ﷺ in his *Al-Burhān fī ʿUlūm al-Qur'ān*[67] states: "*To understand the meanings of the Tafsīr of the Holy Qur'ān, there are many methods for a person to ponder over. Amongst these methods, there are four specific and basic methods.*

**Firstly:**

Revert to the directly communicated *Tafsīr* of Sayyiduna RasūlAllāh ﷺ which is the most excellent and authentic method. However, in the application of this method, a very significant point must be taken into consideration; viz. that there are many *ḍaīf* – weak and also some *mauḍū ʿ* - fabricated *Aḥādith* which are narrated in this regard.

Imām Jalāl al-Dīn Suyūtī ﷺ states that the narrated *Tafsīr* are very limited. In fact, the directly transmitted *Tafsīr* are very rare and the same applies to the position of the transmission of the illustrious *Saḥābah* ﷺ and honourable *Tabi ʿīn* ﷺ. Bits and pieces of such authentic transmissions are scattered here and there. Furthermore, in many transmissions that are contained in huge libraries and collections of traditions, no substantive *Ḥadith* and comments by the *Tabā ʿīn* are to be located. Such *Tafsīrs* only emerged after the golden era of the *Saḥābah* ﷺ and *Tabā ʿīn* ﷺ. As a passage of time confusion arose, whereby every grammarian, linguist, theologian and other individuals who had some understanding of *Tafsīr* commenced with the commentary of the Holy *Qur'ān*. As far as their perception could reach, they commented on the *Qur'ān*. In the following generation, the eagerness of scholars resulted in the accumulation of these commentaries and all these commentaries were compiled into volumes. Furthermore, this resulted in authentic and also in numerous unauthentic narrations.

Imām Jalāl al-Dīn Suyūtī ﷺ commented on a statement of Ibn Taymiyya which he had preferred and expressed that it is good for two reasons.

**First Reason:**

Some people had firstly established their beliefs in accordance to some concepts and thereafter, in order to ratify these beliefs, they applied it to the Verses of the Holy *Qur'ān*.

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[67] *Al-Burhān fī ʿUlūm al-Qur'ān,* Imām Badr al-Dīn Muḥammad b. ʿAbdullāh b. Bhadur al-Zarkashī (d.794 hijrī) Vol. 2, p. 156, Dār al-Fikr, Beirut.

**Second Reason:**

The sole reason of some other people who wrote commentaries of the *Qur'ān* was that the meanings will perhaps complement the dialect and idioms of the Arabic speaking public.

These people had no regard of the Majestic Status of the Divine Words of 'the Speaker' – Almighty *Allāh* ﷻ nor upon whom it was revealed, i.e. the glorious Messenger of *Allāh* ﷺ. Thus, the first group subjected the *Qur'ān* to their beliefs and disregarded its real meanings which was applicable to it. The second group merely depended on the Arabic words and ignored the Majestic Status of the All-Powerful Sublime Lord ﷻ, and the correct connotation of His ﷻ Divine Words.

The second group had then grossly erred. This group interpreted the *Qur'ān* according to their dialect not considering the true meaning of the Divine Words. This is similar to the mistake committed by the first group.

Similarly, the first group made many errors by commentating on the *Qur'ān* with those meanings which are incorrect, similar to the case of the second group. Hence, the view of the first group is focused on the meaning whilst the view of the second is focused on the words.

The first group is placed in two sectors:

1) The actual meaning and concept of the Holy *Qur'ān* is stripped and replaced by a different meaning and concept.
2) It has neither the meaning nor the perception of the Holy *Qur'ān* and they subject the Holy *Qur'ān* to their own deduced meanings and perceptions.

In both cases, sometimes the meaning is baseless when they are used to establish a proof or to refute it. So, they err in both, i.e. the proof and meaning; and sometimes the meaning is correct, but the proof is distorted, and not the meaning.

Ibn Taymiyyah further said:

> The summary is that those who sidestep and oppose the *Tafsīr* of the *Saḥābah* and *Tabi'īn* are sinners in fact, corrupt in belief. This is so because the *Saḥābah* and *Tabi'īn* possessed more knowledge of *Tafsīr* and its meanings. They had a more

precise understanding of the *Dīn* that *Allāh* ﷻ sent His ﷻ Messenger ﷺ with to this world. (End of quote in brief).[68]

It is for this reason that Imām Abu-Tālib Muḥammad b. ʿAlī Makkī رحمه الله (d. 368 AH/996 CE) in the introduction to his *Tafsīr* whilst discussing the Ethics of *Tafsīr* enunciates:

> It is necessary for the *Mufassir* (commentator) to depend on all those facts Sayyiduna RasūlAllāh ﷺ, the illustrious *Saḥābah* رضي الله عنهم and *Tabi ῑn* رضي الله عنهم communicated concerning *Tafsīr* and to abstain from new perspectives. Concerning this, Ibn Taymiyyah further stated that there were minor differences amongst the *Saḥābah* رضي الله عنهم with regard to their commentaries. Though in the era of the *Tabi ῑn* رضي الله عنهم, the differences did increase, but comparatively, to the latter *Tafsīrs*, it was very little. (End of quote)[69]

Imām Suyūtī رحمه الله, whilst commenting on the *Tafsīr* of the predecessor commentators' states:

> Many people wrote books on *Tafsīr* and reduced the certificates of narration and mentioned incomplete comments. They also included their personal comments therein, which further confused everything. Thereafter, whatever they thought, they wrote them down. They depended on their understanding and limitations. Commentators of the latter generation thereby began quoting the former Commentators ideologies, that there is certainly some credibility in their comments.[70]

These latter-day commentators did not care or bother to consider the commentaries of the senior earlier *Mufassirīn*. I have viewed some of these commentaries of غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ where the *Mufassirīn* have written up to ten views; whereas in fact الْمَغْضُوبِ عَلَيْهِمْ and الضَّالِّينَ are referred to as Christians and Jews. This is the correct and explicit understanding handed out to us by Sayyiduna RasūlAllāh ﷺ, all the *Saḥābah* رضي الله عنهم, *Tabi ῑn* رضي الله عنهم and *Taba ʿTabi ῑn* رضي الله عنهم. So much so, that Imām Ibn Abī-Ḥātim رحمه الله has relayed: "*In this matter, I do not find any conflict or difference between Mufassirīn.*"[71]

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[68] *Al-Itqān fī Ulūm al-Qur'ān*, Vol. 2, pp. 441 – 442, Dār al-Kitāb al-Arabī, Beirut Ed.
[69] *Al-Itqān fī Ulūm al-Qur'ān*, Vol. 2, p. 435, Dār al-Kitāb al-Arabī, Beirut Ed.
[70] *Al-Itqān fī Ulūm al-Qur'ān* on the reference of Ibn Taymiyyah, Vol. 2, p. 437, Dār al-Kitāb al-Arabī, Beirut Ed.
[71] *Al-Itqān fī Ulūm al-Qur'ān*, Vol. 2, p. 474 – 475, Dār al-Kitāb al-Arabī, Beirut Ed.

Thereafter, Imām Suyūtī رحمه الله promulgates:

> If you consult with me for advice about which *Tafsīr* you should trust, and which *Tafsīr* should not be consulted by scholars, my authentic answer shall then be the *Tafsīr* of Imām Abu-Jʿāfar ibn Jarīr al-Tabarī al-Madanī رحمه الله. There is a consensus of the erudite honourable *Ulama* that there is no *Tafsīr* written of this standard.[72]

The books *Maqāsid, Burhān* and *Itqān* etc. narrate the comment of Imām Aḥmad ibn Ḥanbal رحمه الله, who emphasized that three types of books are not to be trusted as authentic:

1) Books on Biography and Battles
2) Books of History
3) Books of *Tafsīr* (end of quote)[73]

أقول -I (Imām Aḥmad Rīḍā) say that though this comment of Imām Aḥmad ibn Ḥanbal رحمه الله was not implemented because it is obvious that many facts are authentic, but Imām Aḥmad ibn Ḥanbal رحمه الله made this statement when conflict crept into these three books as it is well known. This situation was in his time and what can be expressed about the condition after him?

*Majmaʿh al-Biḥār* quotes from the comments of the *Risāla* of Ibn Taymiyyah:

> There are many fabricated narrations in the *Tafsīr* Books like Thalabī, Wāḥidī and Zamakhsharī's quotations pertaining to the *Faḍāil* (excellence) of Verses. Imām Thalabī's رحمه الله personal character was upright and sincere, but he was a *Ḥātib al-Layl* – one who picks firewood at night. He quotes all types of narration from *Tafsīr* books such as *saḥiḥ* (correct), *ḍaīf* (weak) and *mauḍuʿ* (fabricated) *Ḥadith*. His friend in this field is Wāḥidī who holds a higher status than him in the Arabic Language, but remains far away from following the *Salf Sāliḥīn* (pious predecessors). *Tafsīr Maʿālim al-Tanzīl* of Imām Baghawī, which is actually a synopsis of the *Tafsīr* of Thalabī, which is void, and clear of all fabricated *Ahadith*, and other innovations in *Tafsīr*.[74]

The same *Majmaʿa al-Biḥār* quotes Muʿīn b. Sayfī's *Tafsīr Jāmiʿal-Bayān:*

> Sometimes Imām Muḥiyy as-Sunnah Baghawī رحمه الله quotes two meanings and

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[72] *Al-Itqān fī ʿUlūm al-Qur'ān*, Vol. 2, p. 476, Dār al-Kitāb al-Arabī, Beirut Ed.
[73] *Al-Itqān fī ʿUlūm al-Qur'ān*, Vol. 2, p. 440, Dār al-Kitāb al-Arabī, Beirut Ed.
[74] *Majmaʿh al-Biḥār*, Vol. 5, p. 231, Maktaba Dār al-Imān, Madinah Munawwarah Ed.

narrations in his *Tafsīr*. In regard to this, it is agreed by the later day scholars that these are *ḍaīf* (weak).[75]

In the same book it is quoted that Imām Aḥmad ibn Ḥanbal ﷺ, elucidated that the *Tafsīr* of Kalbī from its introduction to conclusion comprises falsehood and hence, it is not permissible to read it.[76]

There are some selected portions of *Tafsīr Irshād* of Shaykh Khalīl b. ʿAbdullāh Khalīlī Qazwīnī ﷺ whose *sanads* are correct and in fact, most of their texts have now become extinct. However, there are some quotes of sections of this *Tafsīr* which are discovered to be noted in books of the later days. Thereafter, the Imām ﷺ asserted: *'These volumes of Tafsīrs which attribute matters to Sayyiduna ʿAbdullāh ibn ʿAbbās are not commendable. Their narrators are not trustworthy as found in the Tafsīr of Jawaybar who quotes from Ḍiḥāq.'* (Till the end)[77]

He further states that the condition of Ibn Juraij's *Tafsīr* is that he did not taken precaution to scrutinize the validity or the authenticity of the narrations. He merely reported strong and weak narrations concerning every Verse of the *Qur'ān*. The state of Imām Maqātil b. Sulaymān ﷺ is that the honourable *'Ulama* rated him as weak, but numerous senior *Tabi'īn* had also met with him. Imām Shafiʿī ﷺ evaluated his *Tafsīr* as reliable.[78]

Imām Suyūtī ﷺ asserts:

> The weakest chain of the *Tafsīr* of Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ is *Kalbī who narrates from Abī Sāliḥ and he narrates from Ibn ʿAbbās*. Furthermore, in the event of the inclusion of Muḥammad b. Marwān Sadī Saghīr's name, this chain is then reduced to a state of falsehood. Sometimes Thalabī and Wāḥidī narrate with this chain. However, Imām Ibn ʿAdī ﷺ in his *Kāmil* disclosed that some of the narrations of Kalbī are trustworthy, especially in the event that they are reported through Abu-Sāliḥ. Kalbī is prominent in the field of *Tafsīr* and no one else's *Tafsīr* is in-depth and detailed to his *Tafsīr*. After him, is the rank of Imām Maqātil b.

[75] *Majma'h al-Biḥār*, Vol. 5, p. 231, Maktaba Dār al-Imān, Madinah Munawwarah Ed.
[76] *Majma'h al-Biḥār*, Vol. 5, p. 230, Maktaba Dār al-Imān, Madinah Munawwarah Ed.
[77] *Al-Itqān fī 'Ulūm al-Qur'ān*, Vol. 2, p. 470, Dār al-Kitāb al-Arabī, Beirut Ed.
[78] *Al-Itqān fī 'Ulūm, al-Qur'ān*, Vol. 2, p. 471, Dār al-Kitāb al-Arabī, Beirut Ed.

Sulaymān. Kalbī's excellence supersedes Maqātil, because there is an excess of baseless facts detected in Maqātil's *Tafsīr*. The chain - *Ḍiḥāq narrates from Mazāḥim who narrates from Ibn ʿAbbās is Munqataʿ* - broken, because Ḍiḥāq did not meet Sayyiduna Ibn ʿAbbās رضي الله عنهما. Furthermore, if this chain bears the names of - *Bishār b. ʿAmmārah who narrates from Abī-Rawaq* it henceforth, develops to be weak, because Bishar is a weak narrator. Ibn Jarīr and Ibn Abī-Ḥātim captured numerous such narrations. If such narrations bear the name of Juwaybir, it then portrays to be very weak for he is a very weak and isolated narrator.[79]

Imām Suyūtī رحمه الله further accentuates:

> I have seen in Abu-ʿAbdullāh Muḥammad b. Aḥmad b. Shākir Qattān's Book - *Faḍāil Imām Shafiʿī* who by his own authority narrates one incident on the words of Ibn ʿAbd al-Ḥakīm that he had heard Imām Shafiʿī رضي الله عنه confess that there are approximately one hundred narrations proven from Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما. (End of quote)[80]

أقول -I (Imām Aḥmad Rīḍā) say that Imām Baghawī's *Tafsīr Muʿālim al-Tanzīl* in comparison to other prevalent *Tafsīrs* is protected from errors and closely collaborates to the views of the *Ḥadith*. Yet, it still consists of an enormous expanse of weak, isolated and denounced narrations. In some instances, its authenticity revolves around those *Mufassirīn* who are classified as *ḍaīf* (weak) and *majrūḥ* (unacceptable); e.g. Thālabī, Wāḥidī, Kalbī, Sadī, Maqātil and a host of others whom we have previously revealed. What will be your view on those who take no heed of *ʿIlm al-Ḥadith*, nor do they possess the ability to distinguish the right from the wrong. Such is the case of Qāḍī Bayḍāwī and others in their approach. Therefore, do not query about the condition of those who neither have any control of their pens nor differentiate between right and wrong. (They merely noted comments without any verification or authenticity.)

Leave this too! Alas, these people should have stopped here, but the irony is that some others proceeded even further and, in the process, adopted that path which led to destruction. They have recorded such fallacies that make the hairs stand up in shock, whilst the heart hates it and the ear refuses to listen to it. They have narrated such absurd

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[79] *Al-Itqān fī ʿUlūm al-Qur'ān*, Vol. 2, pp. 471-472, Dār al-Kitāb al-Arabī, Beirut Ed.
[80] *Al-Itqān fī ʿUlūm al-Qur'ān*, Vol. 2, pg. 472, Dār al-Kitāb al-Arabī Beirut Ed.

stories of the exalted Prophets عليهم السلام that refutes their dignified status of integrity and honour; and which diminishes within the hearts of the ignorant masses. This is obvious to those who have read the stories of Sayyiduna Nabī Ādam عليه السلام and Sayyidah Ḥaw'wa رضي الله عنها, the body lying on the throne of Sayyiduna Nabī Sulaymān عليه السلام and the addition of the words of whispering of the cursed devil –غَرَانِيْقُ الْعُلٰى (satanic Verses) in the recitation (*tilãwat*) of the Holy *Qur'ãn* by Sayyiduna RasũlAllãh ﷺ. Similarly, are the circumstances exposed of the story of *Hãrũt* and *Marũt* in Babylon. You must have read these stories and we seek refuge in *Allãh* جل جلاله and plead to Him جل جلاله in such matters. The documentation of such absurd and baseless narrations certainly creates the same conflicts pertaining to the reports of the authors of History and Battles with regard to the noble *Saḥãbah* رضي الله عنهم. The reason is that such statements are in direct contradiction to the Religion, which weakens the *Imãn*. Hence, conflict upon conflict and blunder upon blunder has drastically increased. Eventually, these discrepancies filtered out to those ignorant people who possessed neither knowledge nor any intellect. Hence, they themselves went astray and also led others astray. People misunderstood these words, remained ignorant of the fact that this was a serious sin which warranted severe punishment; or they were exposed to this owing to mischief and discord caused; because they had malice and hatred in their hearts for the status of the glorious Prophets عليهم السلام and illustrious *Awliya* رضي الله عنهم. They remained adamant and promulgated this preposterousness, and their contemporaries grew up in this environment, and henceforward, the *Imãn* of many weak individuals were shattered. It is for this reason that these individuals became worse than those who did not read such books and were saved from discord. Considering all their discrepancies, the noble *Ulama* intended good in rectifying these two groups by pointing out their faults, and as well as in refuting and rectifying their incorrect beliefs. The *Ulama* diligently drew their attention to the distorted and detested books of *Sirah* and *Tafsĩr* which contain these erroneous narrations. These absurd narrations were refuted and rectified by Qãḍī ʿÃyãd رحمه الله in his *Shifã*, Mullãh ʿAlī Qãrī رحمه الله in his *Sharḥ al-Shifã*, ʿAllãma Khafãjī رحمه الله in his *Nasĩm al-Riyãḍ*, Imãm Qastalãnī رحمه الله in his *Mawãhib al-Laduniyah*, ʿAllama Zarqãnī رحمه الله in his *Sharḥ al-Mawãhib* and Shaykh al-Muḥaqqiq ʿAbd al-Ḥaqq Muḥaddith Dehlawī رحمه الله in his *Madãrij al-Nubuwwah*. With the exception of these luminaries, many other erudite *Ulama* did the same in their respected books. May *Allãh* جل جلاله shower His جل جلاله Mercy upon all of them. All praises are for *Allãh* جل جلاله, Lord of the worlds.

Imām Abu-Ḥayyān ﷺ in his renowned *Tafsīr al-Baḥr al-Muḥīt* has adopted a more moderate approach pertaining to this matter. According to Imām Suyūtī ﷺ, his comments were as follows:

> The *Mufassirīn* have incorrectly recorded many of the Reasons for Revelation which also includes the merits of the Verses. Similarly, they have also recorded undesirable narrations, which are linked to invalid Israelite historical evidence and doctrines, which deems inappropriate in the science of *Tafsīr*. This is indeed a very soft and subtle refutation of the Commentators who erred in *Tafsīr*.[81]

Let it be known that in this field, there are some individuals who were greatly influenced by philosophical ideologies and wasted their lives in this unproductive science. They regarded this as desirable and blindly quoted it, although there is no reality or sense therein. So much so that upon the Command of *Allāh* ﷻ; pertaining to the Verse, وأنشق القمر, they subscribed to such comments that were made by the ignorant Christians. Others also quoted those, whose *Imān* were defective. Although, such individuals proclaimed the *Kalimah,* their hearts still bore hatred and animosity for the glorious Messenger of *Allāh* ﷻ and established huge mountains of rejection of his miracles (*Mu ʃizāt*). May *Allāh* ﷻ protect us from the misconceptions of the ignorant, including that of the unfaithful and wavering individuals.

It is for this reason that Imām Suyūtī ﷺ expressed repulsion regarding the books of *Tafsīr* and resorted to accept only the *Tafsīr* of Imām Ibn Jarīr ﷺ, which concerned only the details which were mentioned in the past. Similarly, Imām Zahbī was perturbed with the books of *Seerah* and History and hence, resorted to the satisfaction of the *Dalāil al-Nubuwwah* of Imām Bayhaqī ﷺ and commented: *"This book is Nūr (Light) from beginning to end."*

This serious discord and confusion crept in owing to many of the latter-day theologians (*Mutakallimīn*) whose views were mainly and powerfully influenced by evil philosophy. They had no insight into the Sciences of *Ḥadith* and some of them were unaware of proofs, and thus, quoted such absurd issues that were contradictory to the *Sunnah*. The *Muslim Ummah* is warned to refrain from whatever comments, excessive questioning and

[81] *Al-Itqān fī ʿUlūm al-Qur'ān,* Vol. 2, p. 463, Dār al-Kitāb al-Arabī, Beirut Ed.

doubts that are found therein and to abstain from such discussions. Indeed! We seek refuge in *Allãh* ﷻ and revert to Him ﷻ. Currently, the situation has become so critical that it is difficult for the reader to distinguish the contents, whether they are the comments of Aristotle, Pluto or Sayyiduna Muḥammadur RasũlAllãh ﷺ?

Certainly, these discrepancies annoyed the illustrious *'Ulama*. Shaykh al-Muḥaqqiq 'Abd al-Ḥaqq Muḥaddith Dehlawī رحمه الله was extremely upset when he saw the baseless comments on the subject of *Me'rãj*. He responded harshly to this absurdity by condemning the perpetrators as misled and misleading. He was not the first to execute this, but many undisputed former senior *Imãms* of *Islãm* also strongly refuted these irrational opinions. Details of these refutations are to be found in Imãm Mulla 'Alī Qārī's رحمه الله book, *Sharḥ Fiqh al-Akbar*. All interested persons may consult it and when one does, one will be shocked by its revelations.

Prior to these fallacies there are incidences of some individuals who quoted the differences of the noble *Saḥãbah* رضي الله عنهم. They falsely and shamelessly quoted that many *Saḥãbah* رضي الله عنهم and some *'Ashara al-Mubash'sharah* رضي الله عنهم were condemned as *fãsiqs* (transgressors) by the *'Ulama* of the *Ahlus Sunnah wal Jamã'ah*. On the contrary, I swear by *Allãh* ﷻ that the *'Ulama* of the *Ahlus Sunnah wal Jamã'ah* had definitely never expressed such a thing nor regarded this as permissible. Thus, the truth is that the System of *Islãm* remains established in the light of the *Ḥadith* and except the honourable *Fuqaha* (Jurists), everyone else is subject to the fear of deviating from the Path of Truth. Furthermore, *Fiqh* (*Islãmic* Jurisprudence) too, cannot be attained by the influence of doubts and dependence on an immature intellect. May Almighty *Allãh* ﷻ protect all the *Muslims*, as well as myself from deceit, ignorance, and from the evils of irrelevant and unproductive knowledge. Unproductive knowledge is more severe and is indeed absolutely dangerous. *There is no Power and Might except Allãh* ﷻ, *the Exalted and the Powerful.*

My sole reason for delving into a detailed and factual analysis on this subject is for the protection and revival of the purity of the *Sunnah* because I oppose disunity, which creeps into religion and causes disagreement and sedition within the *Muslim Ummah*. This results in the weakening and corruption of *Imãn*. Be steadfast on my advice, and always remember that those who take sound advice will never go astray. Abstain from opposing my advice; irrespective of the rulings which are specified by the antagonists.

## An Important Warning:

We surrender and entrust you to the Protection of Almighty *Allãh* ﷻ, concerning my advice which does not create any confusion to oppose me, and in becoming the victims of satanic whispers (*waswasa*) of weak understanding. We do not hold in contempt the good which are reported in *Tafsīrs,* and nor do we oppose them.

Be aware that my intention is to make it known that no current *Tafsīrs* are free from inauthentic narrations. Correct and incorrect comments are merged in them. Hence, to merely quote such comments does not necessarily mean that we accept them. For a critic or reviewer, such citations are not free from criticism of weaknesses and defects. To examine the validity and authenticity of narrations and comments of a book does not mean that all its contents are incorrect and that the reviewer totally condemns the book. We do not regard all the books of *Tafsīr,* and as well as most of the books of *Ḥadith* to be contradictory. We sometimes omit some of its narrations and comments and at times we quote some narrations as proofs, because we are aware of these books owing to the merits of their authenticity. Sometimes these books offer sweet, soothing water, and sometimes sour and bitter water. However, the elegance and validity of narrations are evaluated on the virtue of the chain and text of the *Ḥadith*. Wherever we find ripe and tasty dates, we pick them up, even though they are found in-between a pile of bitter fruits. But when we find a heap of bitter fruit, we abstain from it even though they are found growing in sweet honey. (This means that we select a *Ḥadith* by the virtue of its chain and text, even though they are to be found in an insignificant book, but however, we condemn the fabricated *Ḥadith* even though they are to be found in a famous and high-ranking book.)

You are aware that most of the defective *Aḥãdith* detected in books of *Tafsīr* crept in owing of the lack of determining the authenticity of its *sanad* (chain of narration). It is obvious that if its chain is dubious then, surely its validity will be evaluated and refuted. The criteria will be applied to ensure whether a narration is in conformity with the Laws of the sacred *Sharī ãh* or not; or if they undermine the distinguished status and integrity of the exalted Prophets عليهم السلام of *Allãh* ﷻ; or if any other undesirable information are to be found in them. If any of these criteria are found to be applied therein, they will certainly be discarded and classified as being inauthentic.

If they are free from all defects, they will be accepted, but bear in mind that acceptance at all junctures are not the same; but possess great differences.

One is not to think that this detail is parallel to the *Tafsīr bir-Rā'i* (commentary by opinion); when such a *Tafsīr* is forbidden for us. This has got nothing to do with *Tafsīr bir-Rai*. I seek refuge in *Allāh* ﷻ from this practice, and nor shall I dare to engage myself therein. The science of *Tafsīr* is very difficult indeed. The fundamental requirements of this science are sound faculties, which are not generally available, and not easy to attain. Imām Suyūtī ﷺ has mentioned some of these details.

Similarly, when we examine any specific part of a *Tafsīr* whose external meanings are found to be doubtful, but it is ratified with a correct chain, hence there will be no room to oppose it. If there is a dire need which cannot be fulfilled without it, it is then agreed upon to accept it; otherwise the Divine Words of Almighty *Allāh* ﷻ will be subjected to and superseded by the words of the commentators. No words are more truthful than the Divine Words of *Allāh* ﷻ and nothing can be compared to it; and nor can it be superseded. This is our objective and intention. Therefore, abstain from adding to, and also refrain from reducing the Divine Words.

Imām Suyūtī ﷺ emphasizes:

> Some honourable *'Ulama* enunciate that by the virtue of Language in the field of *Tafsīr*, there are two narrations of Imām Aḥmad ibn Ḥanbal ﷺ. Certain *'Ulama* opine that it is undesirable when the literal meaning of any Verse is replaced with a supposed unorthodox external meaning, and furthermore this external meaning does not conform to the wide dialect of the Arabs. But at times it does conform and that too, mostly in poetry, but in most cases, the meaning conflicts.[82]

Imām Suyūtī ﷺ quotes from Imām Zarkashi's *Tafsīr 'Al-Burhān fī 'Ulūm al-Qurān'* as follows:

> It is not permitted for anyone, except the erudite *'Ulama* to interpret any word (of the holy *Qur'ān*) that tends to have multidimensional meanings. In this regard the *'Ulama* will depend on proofs and not on personal opinions. On the contrary, if a meaning is more obvious, it would then be considered, but if a sound proof can

[82] *Al-Itqān fī 'Ulūm al-Qur'ān*, Vol. 2, p. 444, Dār al-Kitāb al-Arabī, Beirut Ed.

be established on its internal (*khafi*) meaning, it would then be adopted.[83]

Imām Suyūtī ﷺ further vocalizes:

> The *Ulama* state that it is incumbent upon the *Mufassir* (commentator) to strictly adhere to the word concerned and to abstain from confining it to its true meaning. Similarly, abstain from unnecessary elaboration of its meaning. Likewise, in *Tafsir*, one must refrain from deviating from the meaning of the word and drifting away from its structure. It is obligatory to consider the original and allegorical meanings and sequence of the words. Furthermore, attention must also be paid to whom, and the reason as to why the Verse was revealed.[84]

**The Third Preamble:**

At times one will notice that a *Mufassir* will commentate on a Verse; whilst another *Mufassir* may provide a dissimilar commentary. Periodically, numerous meanings may be furnished, which however, shall not be in conflict with one another; and nor would they differ in such a discipline, where there would be a concern to reject them, especially in selecting the most apparent meaning. In reality, these differences are in interpretation which speaks of one facet in various ways. Furthermore, numerous views may also be a reason that the word is multifaceted or eloquent with numerous meanings. These could be the reasons for the various interpretations of some words.

This reason is that the eloquent words of the Holy *Qur'ān* encompasses a treasure of various meanings and perceptions, whereby its wisdom and secrets shall never decline at all. In fact, its meanings shall extend to boundless shores. Therefore, every correct meaning and perception which is taken into consideration and applied shall be deemed to be correct. Hence, these are distinguished meanings, and the Infinite Blessings of Almighty *Allāh* ﷻ, are showered upon us; and this is the reason that the Holy *Qur'ān* is categorized as being exceptionally eloquent. If it was otherwise, this would henceforth, result in a great difficulty upon us; and the understanding of the honour of the Holy *Qur'ān* would become problematic. *Allāh* ﷻ protect us from these misconceptions. In fact, *Allāh* ﷻ has cautioned that the attribute of His ﷻ Divine words is '*Mubīn*' – *manifest*,

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[83] *Al-Itqān fī 'Ulūm al-Qur'ān,* Vol. 2, p. 453, Dār al-Kitāb al-Arabī, Beirut Ed.

[84] *Al-Itqān fī 'Ulūm al-Qur'ān,* Vol. 2 pg. 461, - Dār al-Kitāb al-Arabī, Beirut Ed.

and therefore, the various meanings of His جل جلاله Divine Words are not similar to meaningless words; whereby one could express meanings by suppositions which are imprecise, and moreover, one conflicting with the other without certainty. The Subline Lord جل جلاله stipulates:

﴿قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

*Proclaim, "If the sea became ink for the Words of my Lord, the sea would indeed be used up and the Words of my Lord would never end – even if we bring another like it for help."*[85]

Imām Abu-Nuaym رحمه الله and other commentators of the Holy *Qur'ān* have narrated from Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما that the beloved Messenger of *Allāh* ﷺ stated: *"The Verses of the Qur'ān bears numerous meanings in it and one complements the other. Therefore, select the good meaning from it."*

Ibn Abī-Ḥātim states that in accordance to the narration by Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما, the Holy *Qur'ān* has multiple meanings and definitions pertaining to its external and internal aspects. It has endless wonders and it is impossible for one to reach its zenith.[86]

Imām Suyūtī رحمه الله states that Ibn Sabaḥ رحمه الله in his '*Shifa al-Sudūr*' cites the following:

> Sayyiduna Abu-Dardah رضي الله عنه narrates: *"A person does not become a perfect Faqih – Jurist, until he is able to extract the various meanings of the Holy Qur'ān."*

According to some *Ulama*, there are six thousand meanings and understanding to every Verse of the Holy *Qur'ān*.[87]

The excellence of Imām Busirī رحمه الله, is attributed to Almighty *Allāh* جل جلاله, states:

> There are numerous meanings of the Verses of the Holy *Qur'ān* which are similar to the pounding waves of the ocean. Their excellence and value are superior to the essence of the ocean. Therefore, the secrets and wisdom of the Holy *Qur'ān*

[85] *Al-Qur'ān al-Karīm,* Surah Kahf, Verse 109
[86] *Al-Itqān fī Ulūm al-Qur'ān,* Vol. 2, p. 460, Dār al-Kitāb al-Arabī, Beirut Ed.
[87] *Al-Itqān fī Ulūm al-Qur'ān,* Vol. 2, p. 400, Dār al-Kitāb al-Arabī, Beirut Ed.

cannot be estimated. It is for this reason that one never gets tired or bored by constantly reciting it.[88]

*Alḥamdulillãh*! Now it has been proven that in such situations, one meaning will not contradict the other; and nor by the omission of one meaning would there any form of defect caused. It is for this reason that you will discover that the illustrious *Mufassirīn* do choose one meaning and establish a proof from it, although they are well aware that there are many other meanings to this Verse which may not be relevant to their argument. This choice does not prohibit them from proving their point. Why should it prevent them, when they are fully aware that all the meanings of the words of the Holy *Qur'ãn* are proofs of its truth. These points are for the purposes of explaining the technique and laws of *Tafsīr* which constitute an immense formula that is always to be remembered and protected.

We are informed by Maula Sirãj who narrates from Mufti Jamãl, that he narrates on the authority of Shaykh Sindi, who narrates from Shaykh Sãliḥ, and he narrates from Muḥammad b. Sinna and Sulaymãn Darʿī, whilst they narrate from Sharīf Muḥammad b. ʿAbdullãh who narrates from Sirãj b. al-Jãʿī, Badr Karkhī and Shams ʿAlqamī. All of them narrate from Imãm Suyūtī who states in his '*Al-Itqãn*'...I relate from Ibn Taymiyyah who proclaimed: *"There is very little dispute in Tafsīr amongst the predecessors, and these disputes are justified in light of proofs. A great degree of these disputes too, are only amicable and not contradictory."* They comprise two categories:

**Category One**

Amongst the *Mufassirīn*, some establish their proof with words which are different to other commentators. The words may be different, but their concepts are the same e.g. in the *Tafsīr* of the words; صِرَاطَ الْمُسْتَقِيْمَ. Some profess that this refers to the Holy *Qur'ãn – following the Qur'ãn;* whilst others express that it refers to *Islãm*. Both these commentaries are correct as they complement each another. This is so because the religion of *Islãm* is actually the following of the *Qur'ãn*. In both these *Tafsīrs* the comments of the *Mufassirīn* ultimately complement the correct eulogy. The third eulogy is the word '*Sirāt*'. Similarly,

[88] See *Al-Kokatbat al-Durriyah fī Madḥ Khayr al-Bariyyah* pg. 40 – Markaz Ahle Sunnat Barkāte Raza Gujrāt India Ed.

is the state of some individuals who have interpreted the words '*Sirāt al-Mustaqīm*' as '*Sunnah wal Jamā'ah*' or 'Path of Servitude' or 'Obedience to *Allāh* ﷻ and His *Rasūl* ﷺ' while others provided a different interpretation. Thus, all these honourable *Mufassirīn* meant a common concept. Although, their words were different, but they all referred and pointed out to one of the qualitities.

**Category Two**

The commentator presents a common name as an example, and warns the person addressed or reader of a specific entity. The mention of this entity does not explain the concept in totality, which is specific and general in its limited capacity in complimenting it. An example of this is the *Tafsīr* of the following Verse of the Holy *Qur'ān*:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ
مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

*We then made Our chosen servants the inheritors of the Book; so among them is one who wrongs himself; and among them is one who stays on the middle course; and among them is one who, by the command of Allah ﷻ, surpassed others in good deeds; this is the great favour!*[89]

Concerning the above Verse, we understand that one who neglects the *Wajibāt* (compulsions) and violates the Law is similar to a '*zālim*' (oppressor). Similarly, this includes one who neglects the *Wajibāt* (compulsions) and does not refrain from the forbidden, as in the word '*Muqtasid*'. The word '*Sābiq*' includes those who surpass others and do good deeds with '*Wājibāt*' and through which they attain proximity within the Precincts of *Allāh* ﷻ. Thus, '*Muqtasid*' are the ones on the right side and '*Sābiq*' – *ahead*, are those who are ahead in the proximity of *Allāh* ﷻ.

Thereafter, the *Mufassirīn* includes all these three facets in the category of worship. Some *Mufassirīn* state that '*Sābiq*' is he who performs his *Salāh* in the earliest time, and '*Muqtasid*' is he who performs his *Salāh* in the mid-time, whilst a '*zālim*' is he who performs his *Salāh* late, i.e. during the last moments. Others state that '*Sābiq*' is he who pays his *Zakāt*, together with good intentions and also gives voluntary charity, and

[89] *Al-Qur'ān al-Karīm,* Surah Fātir, Verse 32

'*Muqtasid*' is he who only pays his *Farḍ Zakāt;* and a '*zālim*' does not pay his *Zakāt* at all.[90]

Imām Suyūtī رحمه الله narrates from Imām Zarkashī that at times there are different views reported by the *Mufassirīn*. On the contrary, those who had no share of intellect and wisdom, used their own whims and fancies and commented. Such commentary is in a real conflict and that which manifests; and as a result, these fabrications were narrated in various ways. The reality is not so because in fact, every *Mufassir* (commentator) relates a meaning, which according to him is most appropriate or most befitting to the seeker. At times a *Mufassir* relates to a detail which is most essential and bears resemblance to it and whereby, another *Mufassir* relates the objective and benefits from the phenomenon. Both of these comments and objectives are in reality synonymous in meaning.[91]

Subsequently, Imām Suyūtī رحمه الله narrates from Imām Baghawī رحمه الله and Imām Kawāshī رحمه الله that the reason for interpretation is to deduce the meaning of a Verse that complements the conception of the words in the related Verse. In support, it must not conflict with the Laws of the *Qur'ān* and *Sunnah*. Bearing in mind all these conditions, it is not forbidden for the Masters of *Tafsīr* to comment on the Verses of the Holy *Qur'ān*. This assessment is in adherence to the Command of *Allāh* جل جلاله as follows:

﴿اِنْفِرُوْا خِفَافًا وَّثِقَالًا .....﴾

*Migrate – whether willingly or with a heavy heart.....*[92]

In the above Verse, the words '*Khifāf*' and '*Siqāl*' are interpreted with various meanings by the *Mufassirīn*. Some of the different interpretations are as follows:

- Young and old
- Rich and poor
- Married and unmarried
- Agile and lazy
- Healthy and sick

All the above-mentioned comments are justified as they all lead to one common relevant conception.[93]

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[90] *Al-Itqān fī 'Ulūm al-Qur'ān,* Vol. 2, p. 438, Dār al-Kitāb al-Arabī, Beirut Ed.
[91] *Al-Itqān fī 'Ulūm al-Qur'ān,* Vol. 2, p. 444, Dār al-Kitāb al-Arabī, Beirut Ed.
[92] *Al-Qur'ān al-Karīm,* Surah Tawbah, Verse 41
[93] *Al-Itqān fī 'Ulūm al-Qur'ān,* Vol. 2, p. 448, Dār al-Kitāb al-Arabī, Beirut Ed.

This chapter is very vast and if I delve into details, the objective would then be lost. Whatever I have mentioned is sufficient for the intelligent. This is more specific for those whose concentration is focused on the words of the *Mufassirīn* and inference of the *Ulama* pertaining to the Holy *Qur'ān.*

**The Fourth Preamble:**

The reason we have opened the doors of discussion about these weak interpretations is to prove whether the *Tafsīr* of '*Atqa*' is '*Taqī*'. Abu Ubaydah narrates this as elaborated by ʿAllama Nasafī رحمه الله in his '*Madāārik al-Tanzīl wa Ḥaqāiq al-Tawīl,*' wherein he documents:

> Abu Ubaydah is a grammarian of the seventh group (*tabqa*). His name is Maʿamar b. Muthanna and he is a *Kharijite*[94]. He was haughtily vociferous and disrespectful to the *Ulama*. The attitude of his student Abu Ubaydah Qasim b. Sal'lām رضي الله عنه was comparatively virtuous for he also possessed a mastery knowledge in the Sciences of *Ḥadith*.[95]

We were informed by the Muftī of Makkah, Sayyidī ʿAbdur Raḥmān, and he narrates from Jamāl b. ʿUmar, who narrates from Shaykh Muḥammad ʿĀbid b. Aḥmad ʿAlī, and he narrates from Fulānī whilst he narrates from Ibn As-Sunnah, who narrates from Mawla Sharīf, and he narrates from Muḥammad b. Arkamāsh Ḥanafī, and he narrates from Imām Ḥāfiz Ibn Ḥajar ʿAsqalānī رضي الله عنه. ʿAllama Ibn Ḥajar رضي الله عنه accentuates in his *Taqrīb al Tahzīb*:

> Maʿamar b. Muthanna Abu ʿUbaydah b. Tamīmī was a freed slave of *Banī Tamīm*. He was a profound grammarian and linguist of Basra. He is also a narrator of history and was regarded as a *Kharijite* in the seventh group (*tabqa*); and died in 208 *hijrī,* whilst some pronounce his death as being at a later stage. His was approximately 100 years old....[96]

Ibn Khalikān in his '*Wafayāt al ʿAhyān*' documented:

> Abu ʿUbaydah Qāsim b. Sal'lām رضي الله عنه that the word Salām is read with a *tashdīd* on the *laam* (Sal'lam and not Salām). He was a Roman slave of a person from Hirāt.

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[94]The false sect that reject the *Khilāfat* of Sayyiduna ʿAlī al-Murtuḍah.

[95]*Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī)* under verse: 92/17, Vol 4, p. 363, Dār al-Kitāb al-ʿArabī, Beirut Ed.

[96]*Taqrīb al-Tahzīb,* Vol. 2, p. 203, Dār al-Kutub, Beirut Ed.

Abu ʿUbaydah ﷺ was a master in *Ḥadith*, grammar and *Fiqh*. He was religious; good mannered, held sound beliefs; and was a person in whom there was a manifestation of excellence. He was a pious *ʿAlim* and excelled in the sciences of *Islāmic* Knowledge, *Qirāt, Fiqh*, History and Grammar. He was also a fine narrator of *Ḥadith*. I am not aware of anyone who had made prejudicial comments about his piety.

Ibrāhim Ḥarbī comments:

> Abu ʿUbaydah ﷺ was actually a mountain in which a soul was positioned. He was excellent in all aspects. For a period of eight years, he was a *Qāḍī* of the city of Tartūs. Abu Zayd Ansārī, Asmaʿī, Abu ʿUbaydah, Ibn ʿArabī and Kasā'ī and many other *Jamāʿats* narrate from him. Many scholars have quoted from his works, and his writings comprised more than twenty books. He authored many books on *ʿUlūm al Qur'ān; Ḥadith, Gharīb al Ḥadith, Fiqh* etc... He is the author of *Al Gharīb al Musannaf, Al Imthāl, Maʿāni al-Sheʿir* and other beneficial books. It is reported that he was the first person to write a book on the subject of *Gharīb al Ḥadith*.

Bilāl b. ʿAla'raqqī promulgates:

> It was owing to four persons that Almighty *Allāh* ﷻ had ensured a favour upon this *Ummah*.
>
> 1) Imām Shāfiʿī ﷺ who had attained an exalted status in Jurisprudence through the *Ḥadith* of the beloved Messenger of *Allāh* ﷺ.
> 2) Imām Aḥmad b. Ḥanbal ﷺ who had remained steadfast during his days of trials and tribulations. Had he not been there, people would then have converted themselves to disbelievers (*kāfir*).
> 3) Imām Yaḥyah b. Muʿīn ﷺ who had sifted out the false *Ḥadith* from those *Ḥadith;* which were true or authentic.
> 4) Abu ʿUbaydah Qāsim b. Sal'lām ﷺ who clarified the meaning and concept of *Gharīb Ḥadith*. Had he not been in existence, people would have fallen into errors.

Abu Bakr ibn al Anbārī states:

> Abu ʿUbaydah ﷺ distributed the night into three sections, in one third he engaged in *ʿIbādah* (worship), and during the other he slept; whilst in the last portion, he wrote books.

Imām Isḥāq b. Rāhawiyah ﷺ notes:

> Abu ʿUbaydah ﷺ was more proficient than us in knowledge, eloquent in literature and more comprehensive in all sciences. We are dependent on him, but he is independent of us.

Thaʿlab ﷺ asserted:

> If Abu ʿUbaydah ﷺ was from the *Bani Isrā'īl*, he would then have been astonishing. He applied *mehndī* (henna) on his beard and head and had an awesome personality. When he arrived in Baghdad, people used to arrive to listen to his discourses. Thereafter, he performed *Ḥajj* and stayed in *Makkah al- Mukarramah* and later passed away there. Some scholars proclaim that after his performance of *Ḥajj,* he settled in *Madina al-Munawwara* and passed away there in 222-223 *hijrī*. Imām Bukhārī ﷺ has written that he passed away in 224 *hijrī,* whilst some concurred that it was in the month of *Muḥarram*. Khātīb Baghdādī ﷺ in his '*Tārīkh al Baghdad*' wrote that his age was 67, and Ḥāfiz Ibn Jowzī mentioned that he was born in 150 *hijrī*. Abu-Bakr Zubaydī in his book '*Taqrīz*' states that he was born in 154 *hijrī* and moreover, wrote that after Abu ʿUbaydah ﷺ had performed his *Ḥajj,* he intended to return home so he hired his transport for Irāq. On the night he intended to return, he was blessed in his dream of the glorious Prophet of *Allāh* ﷺ. He saw the beloved Prophet ﷺ sitting, and there were a few people, who were serving him. There were others who presented themselves and offered *salāms* to him, and shook his blessed hands. When he approached the Messenger ﷺ of *Allāh* ﷻ and intended to enter his room, he was prevented by the courtiers. He questioned them as to why he was prevented from meeting with the beloved Prophet ﷺ. They replied in the negative; that he shall not be allowed to greet him nor meet with him, because on the following day he had already intended to return to Iraq.

> He thereby said: 'If that is the case, henceforth I shall not go, so they procured a promise from him, and as such he adhered. Simultaneously, they allowed him to enter, and which he did and greeted the beloved Prophet ﷺ and he shook his hands. When he awoke the next morning he cancelled his arranged transport and decided to live in *Makkah al Mukarramah* till his death. Eventually he passed away there and was buried in *Diyār Jā far*. Some profess that he saw this dream in Madinah al-Munawwarah and three days later passed away there. May *Allah* ﷻ

shower him with Mercy. He was a native of Hirāt.[97]

At this point I would like to mention that the earlier illustrious *Ulama* renowned as the full treasury of knowledge, the carrier of the crown of the believers (*Na layn Sharīfayn* of the Holy Prophet ﷺ) Sayyiduna ʿAbdullāh ibn Masʿūd ﷺ, the might of the *Ummah,* the king of Commentators Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ and the best of the *Tabi īn* Ḥaḍrat Sayyiduna Saʿīd ibn Musayyib ﷺ declare the same meaning that I have narrated to you.[98]

**The Fifth Preamble:**

O *Tafḍilī*! You are proud and happy that the reason why some *Mufassirīn* reverted the word '*Atqa*'- *Most pious* to '*Taqī*' - *Pious* so that the excellence of Sayyiduna Abu-Bakr ﷺ will not be applicable to the other *Saḥābah* ﷺ. *Allāh* ﷻ forbid! The intentions of the *Mufassirīn* are pure of this. Can you not see that as they transformed the *Tafsīr* of the word '*Atqa*' as '*Taqī,*' similar to the *Tafsīr* of '*Ashqa*' - *most wretched* as '*Shaqī*' - *wretched.*

So what relevance is this to your evil intentions of changing the meaning of the Holy *Qur'ān*? The clarification of this is the *Tafsīr* of Ḥaḍrat Abu-ʿUbaydah ﷺ where he commented as follows:

> We were informed by Sirāj al-ʿUlama who narrates from Muftī Ibn ʿUmar and he narrates from ʿĀbid Sindhi who narrates from Yūsuf Mazjajī and he narrates from his father, Muḥammad b. ʿUla who narrates from Ḥasan ʿAjīmī and he narrates from Khayr al-Dīn Ramlī whilst he narrates from ʿAllama Aḥmad b. Amīn al-Dīn b. ʿAbd al-ʿĀal who narrates from his grandfather, and he narrates from ʿIzz ʿAbd al-Raḥīm b. Furāt who narrates from Ḍiya al-Dīn Muḥammad b. Muḥammad Sanʿānī and he narrates from Qawām al-Dīn Masʿūd b. Ibrāhīm Kirmānī whilst he narrates from Mawla Ḥāfiz al-Dīn Abu al-Barkāt Maḥmūd Nasafī. Imām Nasafī in his *Madārik al-Tanzīl* states: 'Abu-ʿUbaydah states that *ashqā* means *shaqī* and *shaqī* refers to a *kāfir*. Similarly, *atqā* means *taqī* and *taqī* refers to a *muʿmin*. The reason for this is that for all the *ashqiya* (wretched ones) to enter the Fire of Hell, is not restricted or specific to the biggest *shaqī* (wretched). Likewise, to attain salvation

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[97] *Mazīlat al-Darayah, Muqaddamat al-Hidāyah, ʿAbd al-Ḥayy maʿā Hidāyah,* p. 4, Al-Maktabah al-ʿArabiyah, Karachi Ed.

[98] That is proof if the *Tafsīr* of '*Atqa*' is '*Taqī*'

by all the pious is not restricted to the most pious. Furthermore, if you query as to why *Allāh* ﷻ has mentioned *naar* (fire) as a common noun; it is evident that here *Allāh* ﷻ refers to that fire which is specified for the *ashqa*. If this is your view, hence, what would you then opine about the following Command of *Allāh* ﷻ?

﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾

*And the most pious will be kept far away from it [the fire]*[99]
*(The most pious refers to the first Caliph, Sayyiduna Abu-Bakr as-Siddīq ﷺ).*

This is so because every pious person shall be kept away from that fire; and not only specifically the most pious.[100]

**Point of Summary:**

Undoubtedly, Almighty *Allāh* ﷻ enunciates:

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝ الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝﴾

*So I am warning you of a Fire which is blazing. None will (enter into) burn therein, except the most wretched one. Who had denied and turned away.*[101]

It is not possible to apply the external meaning of the above Verse, because according to its external meaning, only that unfortunate *kāfir* shall enter the Fire of Hell, who amongst them is classified as the biggest unfortunate *kāfir*. Hence, by the virtue of this; except the immense *kāfir*; no other unfortunate *kāfir*, major sinner, transgressor etc. shall be admitted to the Fire of Hell; and this invariably is absolutely absurd. It is therefore for this reason that the *Mufassirīn* such as Wāḥidī; Rāzī, Qāḍī, Maḥallī, Ibn Masʿūd and other erudite scholars opted to consider the meaning of '*ashqa*' as not applicable in order to consider a specific person as is an immense '*ashqa*'. In fact, the meaning of this is applicable to all those who have reached the boundaries of *shaqāwat – wretchedness*, and this is the condition of all *kuffār*; because they are devoid and deprived of goodness. On

[99] *Al-Qur'ān al-Karīm,* Surah Al-Layl, Verse 17
[100] *Tafsīr Madārik al-Tanzīl* under verse 92/17, Vol 4, p. 363, Dār al-Kitāb al-ʿArabī, Beirut Ed.
[101] *Al-Qur'ān al-Karīm,* Surah Al-Layl, Verses 14-15-16

the contrary, a believer (*mu'min*), who is a sinner, although his one aspect is temporary, and which entails a transitory wretchedness; but on the other hand, his virtuousness is unwavering; and therefore, unwavering virtuousness is actually termed as *Imãn*. After this answer, these illustrious *Mufassirīn* perceived that this objection will not be fully eradicated, because it is absolutely clear that some believers, who are sinners shall temporarily also enter the Fire of Hell. Therefore, they have interpreted the word of the Verse '*yaslã*' – (*enter the fire*), the root being '*al-Salla*' – (*fire*), as '*al-Luzũm*' – (*the necessity*).

Imãm Wãḥidī ﷺ declares that this is the real meaning; whilst Imãm Rãzī ﷺ reports this as '*La yaslaha*' – (*no-one will (enter to) burn therein*), means '*La yalzumuha*'– (*not necessary.*) صلى الكافر النار – (*when the kuffãr shall certainly experience the heat of the fire.*) As far as we are concerned, this is a certainty (necessity) to only enter the fire, and moreover, if they do enter the fire, they would then eventually be freed from it, but not remain in it on a permanent basis.[102]

أقول - I (Imãm Aḥmad Rīḍã) say, how good and transparent will this interpretation be; which I shall shortly discuss in the event that the impurity does not creep in.

At this juncture, Imãm Rãzī ﷺ proceeds to another interpretation and states: '*By the virtue of its external general meaning, this Verse has been specified to apply to the punishment of the transgressors.*'[103]

أقول - I (Imãm Aḥmad Rīḍã) say that joining both the interpretation and its specifics are not necessary, because if its specification is accepted; then as the Verse advocates that the punishment of the transgressors is a similar punishment to a greater and more manifest degree as it is applicable to the *kuffãr*. It could also be deduced that in this manner a great deal of the specification will be applicable; because reference will be restricted to a single person, and which is a farfetched phenomenon.

Indeed, Qãḍī Imãm Abu-Bakr Bãqalãni ﷺ at this point adopted a reflective view as Imãm Rãzī ﷺ has reported from him. Imãm Bãqalãnī ﷺ has kept the meaning of '*ashqã*' in its

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[102] *Mafãtiḥ al-Ghayb* (*Tafsīr al-Kabīr*) under the verse 92/15, Vol. 31 pg. 204, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[103] *Mafãtiḥ al-Ghayb* (*Tafsīr al-Kabīr*) under the verse 92/15-16, Vol. 31 p. 204, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

original form and that is, for there is no person like him in wretchedness and disobedience. Thereafter, he has mentioned two reasons for these reservations.

1) **First Reason:** A specific type of Fire of Hell is referred to in the Divine Command of *Allāh* جل جلاله نارا تلظى – (*a Fire which is blazing.*[104]) This is the case where reference is made to the various stages of the Fire of Hell whereby, *Allāh* جل جلاله stipulates:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

*Indeed, the hypocrites will be in the lowest depths of the Fire.....*[105]

Hence, the Verse enunciates that these types of *ashqa* will be located to this specific fire. This does not mean that the other *kuffār* and transgressors will not be located into the other stages of the Hell Fire.[106]

أقول - I (Imām Aḥmad Rīḍā) say that this is in correlation to the Commandment of *Allāh* جل جلاله:

﴿وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝﴾

*But the wretched one will avoid it. (He) who will (enter and) burn in the greatest Fire.*[107]

The basis of one's interpretation of the above Verse is النَّارَ الْكُبْرَى, which refers to '*the greatest fire,*' but Imām Rāzī رضي الله عنه has refuted this by articulating that in the Commandment of *Allāh* جل جلاله نَارًا تَلَظَّى– (*a Fire which is blazing*); there is a possibility that such is the quality of all the dwellers of Hell; and there is also a possibility that this a special feature of the fire, but *Allāh* جل جلاله has mentioned the same feature pertaining to all the fires of Hell in the following Verse:

﴿كَلَّا ۖ إِنَّهَا لَظَىٰ ۝ نَزَّاعَةً لِّلشَّوَىٰ ۝﴾

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[104] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verse 14

[105] *Al-Qur'ān al-Karīm,* Surah Nisa, Verse 145

[106] *Mafātiḥ al-Ghayb* (*Tafsīr al-Kabīr*) with reference to the Verses 92/14-15, *Vol.* 31, p. 204, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[107] *Al-Qur'ān al-Karīm*, Surah al-Aʿla, Verses 11-12

*No! Indeed, it is the flame (of Hell), remover of skins.*[108]

أقول -I (Imām Aḥmad Rīḍā) say that there are two opposing views to these comments:

1) **The First View:** The objector assumes that Qāḍī Abu-Bakr Bāqalānī claims that this fire is especially, due to its characteristics of leaping flames as elucidated: جاء غلام عاقل – *An intelligent servant came to me.* In this example the superiority in intelligence remains specifically within the servant. Similarly, Qāḍī Baqalānī ﷺ states that it refers to the fire that is massive. In this case the objection arises, because the quality of an entity is created specifically for it, whilst it is its speciality, which is not to be detected in others. The characteristic of تَلَظَّىٰ – (*blazing*) does not refer to a specific type of fire. Do you not see that when Almighty *Allāh* ﷻ mentioned the characteristics of the Fire of Hell, He ﷻ portrayed its characteristics in general by declaring: إِنَّهَا لَظَىٰ نَزَّاعَةً لِّلشَّوَىٰ – *it is the Flame (of Hell), remover of skins.*

Be cautious that Qāḍī Imām Baqalānī ﷺ does not subscribe to this meaning, but adheres to his point of view that it is the common reference to fire. Hence, the Commandment of *Allāh* ﷻ: نَاراً – *fire*, refers to such a massive fire that there is nothing equivalent to it. Therefore, by citing it as a common noun, and by attributing it to *Allāh* ﷻ that this is such a massive fire which can be perceived by the mind; and hence, not stray away to something else. This is so because its characteristic is well known, everyone fears it and its raging condition terrifies the heart. Since this conception is well known to everyone, there is no need to elaborate upon it. The same rule applies to the Command of *Allāh* ﷻ regarding the Word: مَلِيكٍ – (Sovereign), which is a common noun. Thereby the Sublime Lord ﷻ decrees:

﴿فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ﴾

*In a gathering of truth in the presence of the Mighty King.*[109]

The same applies to the familiar word ظلم – (injustice) which is contained in the following Verse where Almighty *Allāh* ﷻ asserts:

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[108] *Al-Qur'ān al-Karīm,* Surah Maʿārij, Verse 16

[109] *Al-Qur'ān al-Karīm,* Surah al-Qamar, Verse 55

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ﴾

*They who believe and do not mix their belief with injustice –*
*those will have security, and they are (rightly) guided.*[110]

This injustice is such that there is nothing comparable to it and therefore, this tantamount to *shirk*.[111]

We were informed by Mawlana Sayyid Ḥusain Jamal al-Layl the Shāfiʿī Imām of *Makkah al-Muazzamah* that he narrates from *Khātam al-Muḥaddithīn* Muḥammad ʿĀbid Sindi, who narrates from Sāliḥ Fulānī, and he narrates from Muḥammad Sinna; whilst he narrates from Aḥmad ʿAjlī, who narrates from Qutb al-Dīn Neharwānī, who narrates from Abu'l-Futūḥ, who narrates from Yūsuf Hirwī and he narrates from Muḥammad b. Shād Bakht, whilst he narrates from Abu Nuʿmān Khatlānī and he narrates from Farbarī who narrates from Muḥammad b. Ismaʿīl Bukhārī رحمه الله who pronounced: 'I heard a narration of *Ḥadith* from Abu-Walīd who had heard from Shuʿbah, who had heard from Sulaymān; whilst he had heard it from Ibrāhīm; who narrates from ʿAlqamah رحمه الله who had heard the *Ḥadith* from Sayyiduna ʿAbdullāh ibn Masʿūd رضي الله عنه who proclaimed it when the following Verse was revealed:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ﴾

*They who believe and do not mix their belief with injustice - those will have security, and they are (rightly) guided.*[112]

Thereby, the *Saḥābah* رضي الله عنهم confessed:[113]

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

*Indeed, polytheism (with Him) is great injustice.*[114]

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[110] *Al-Qur'ān al-Karīm,* Surah al-Anʿām, Verse 82
[111] Practising idolatry or polytheism.
[112] *Al-Qur'ān al-Karīm,* Surah al-Anʿām, Verse 82
[113] *Saḥīḥ al-Bukhārī* Book of *Tafsīr,* Surah al-Anʿām, Vol. 2, p. 666, Qadīmī Kutub Khāna, Karachi Ed.
[114] *Al-Qur'ān al-Karīm,* Surah Luqmān, Verse 13

We were informed by Shaykh al-ʿUlama Mawlana Sayyid Aḥmad Zaynī Dahlān Makki Shafaʿī ﷺ, who narrates from ʿAllama ʿUthmān b. Ḥasan Damyātī Shafaʿī Azharī, and he narrates from Amīr al-Kabīr ʿAllama Muḥammad Mālikī Azharī; who narrates from Shaykh ʿAbdullāh Sharqāwī Shafaʿī and Sayyidī Muḥammad Sunwān Shafaʿī ﷺ and a host of others. Through this chain, they narrate from Imām Muslim b. Ḥajjāj Nishapūrī ﷺ.[115] He narrates through his chain from Sayyiduna ʿAbdullāh ibn Masʿūd ﷺ. This narration is such that the illustrious *Saḥābah* ﷺ enquired: "*Who amongst us is such that does not do injustice to their souls?*" Upon hearing this, the Messenger ﷺ of *Allāh* ﷻ affirmed: "*The meaning of the Verse is not that which you assume. This is in accordance to the following stipulation of Ḥaḍrat Luqmān* ﷺ *to his son:* "

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

*And (mention, O Muḥammad* ﷺ*), when Luqmān said to his son while he was instructing him, "O my son, do not associate (anything) with Allāh* ﷻ*. Indeed, associating partners (with Him) is great injustice.*[116]

Similarly, Imām Aḥmad ibn Ḥanbal ﷺ in his '*Musnad*' and Imām Tirmidī ﷺ in his '*Jāmeʿ*' have cited the aforementioned *Ḥadith*. Imām Rāzī ﷺ has also implemented the very same interpretation of the following Verse:

أَرَأَيْتَ الَّذِي يَنْهَىٰ ○ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

*Have you seen the one who forbids a servant when he prays?*[117]

The general meaning of the word '*ʿAbd*'[118] propounds that Sayyiduna RasūlAllāh ﷺ is perfect in servitude, as *Allāh* ﷻ precisely testifies: "*He is such a servant that if the entire universe praises My Beloved Messenger* ﷺ *and extolls his servitude and sincerity, they also shall not do justice to his uniqueness.*"[119]

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[115] *Saḥiḥ Muslim,* Book on Imān, Vol. 1, p. 77, Qadīmī Kutub Khāna, Karachi Ed.
[116] *Al-Qur'ān al-Karīm,* Surah Luqmān, Verse 13
[117] *Al-Qur'ān al-Karīm,* Surah al-ʿAlaq, Verse 10
[118] *Mafātiḥ al-Ghayb* (*Tafsīr al-Kabīr*) relevant to the Verses 92/9-10, Vol. 32, p. 20, - Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.
[119] *Mafātiḥ al-Ghayb* (*Tafsīr al-Kabīr*) relevant to the Verses 92/9-10, Vol. 32, p. 20, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

2) **The Second View:** The characteristics attributed to the fire is '*Talazza*' – (flame) which refutes its speciality, and it is contradictory to it, because this is the characteristic of all fires i.e. flaming and blazing. This not a forte of a special or specific type of fire.

أقول - I (Imām Aḥmad Rīḍā) say that this objection is baseless, because it is not forbidden to attribute a common quality for a dignified entity which includes everyone else. Yes, its opposite is certainly prohibited. This means that it is to attribute such eminence to all persons, whilst such eminence is exclusive to a particular individual. Have you not read the following Injunction of *Allāh* ﷻ wherein He ﷻ reinforces the following? :

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُوْل﴾

*Muhammad ﷺ is not but a Messenger...*[120]

This is articulated even though Sayyiduna RasūlAllāh ﷺ is the absolute and the most exceptional Messenger of *Allāh* ﷻ. Messengership (*risālah*) is a general trait, wherein all Messengers (*Rusul*) of *Allāh* ﷻ possess a share therein.

It must be borne in mind that in the previous Verse: فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ -(*So I have warned you of a Fire which is blazing*) there is no word contained therein that proves any restriction and rejects generalization. Apart from this, there is also a point in the word تَلَظَّىٰ - (blazing) that creates inequality. Hence, at this juncture, it would be permissible to consider a special blaze and that is such a blaze that is none like it. This can be understood through the Commandment of *Allāh* ﷻ in the following Qur'anic Injunction.

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ....﴾

*O you who have believed, upon you is (responsibility for) yourselves. Those who have gone astray will not harm you when you have been guided....*[121]

*Allāh* ﷻ used the word '*Ḍāl*' – (*astray*) in this Verse and 'astray' refers to '*Dalāl*' (*absolutely astray*) which reveals infidelity (*kufr*).

[120] *Al-Qur'ān al-Karīm,* Chapter Āle-ʿImrān, Verse 144
[121] *Al-Qur'ān al-Karīm,* Surah Mā'idah, verse no.105

Imām Aḥmad ibn Ḥanbal ﷺ and Imām Tabrānī ﷺ and other *Muḥaddithīn* narrate from Sayyiduna Abu-ʿĀmir Ashʿarī ﷺ who resonated: 'I enquired from the Messenger of *Allāh* ﷺ in reference to the following Verse and he replied; *"Those who have gone astray (the kuffār) shall not harm you when you are on the right path."*

It is surprising that Imām Rāzī ﷺ has personally adopted the interpretation of نَارًا حَامِيَةً - (*intensely hot Fire*). Here Imām Rāzī ﷺ says: *"This means that all fires in comparison to the Fire of Hell are not hot. This analogy in itself is sufficient enough to warn people of the severity of the Fire of Hell."*

I seek refuge from *Allāh* ﷻ for this! What is the calibre of this statement?[122] Eat wheat and also speaks ill of it!

أقول -I (Imām Aḥmad Rīḍā) say here you can also present another connotation that the word لَظٰى - (blazing) is '*Mujarrad*' – *Three base lettered verbs* and تَلَظّٰى is '*Mazeed Fi*' - *extra added letters*. Additional letters to a word signify supplementary meaning as the lexicologists have explained in the words '*Raḥmān*'[123] and '*Raḥīm;*'[124] and as well as in other related words. The other fact is that in Arabic, when there is a *shaddah* on a letter, it intensifies its meaning as in قَتَلَ and قَتَّلَ[125] - قَاتِلٌ and قَتَّالٌ[126]. Similarly, there is a *shaddah* on the word تَلَظّٰى itself, and thus, it intensifies its meaning pertaining to intensity of the blazing fire. On the same token, the chapter of declaration is very vast; and it is traditionally classified as a feature, which is always linked to the leading noun and hence, it is extensively used.

The Sublime Lord ﷻ affirms regarding the '*Muhājirīn*':

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[122] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr)*, under the verse 101/11, Vol. 32 p. 74 - Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt ed.

[123] Exceptionally compassionate

[124] Exceedingly merciful.

[125] He killed and he killed a lot.

[125] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr)*, pertinent to the Verses 101/11, Vol. 32, p. 74, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[126] One who kills and one who kills a lot. This literally means one is a murderer and the other a mass murderer.

﴿وَالَّذِينَ آمَنُوا بِاللهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ.....﴾

*And those who believed in Allah ﷻ and His messengers عليهم السلام – those are (in the ranks of) the truthful.....*[127]

Similarly, *Allãh* ﷻ asserts:

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

*Indeed, it is He who is the All Hearing, the All Knowing.*[128]

One can centre all Divine Commandments upon this basis. I have discussed this comprehensively in detail upon the conclusion of my book سلطنة المصطفیٰ فی ملکوت کل الوریٰ. Please bear this in mind.

It seems that the reason why Qãḍī Abu-Bakr Baqalãnī رحمه الله implemented the interpretation of '*ashqã*' is because Abu-ʿUbaydah approved of it.[129] He then understood otherwise and abstained from quoting it as we have previously mentioned. By the Will of *Allãh* ﷻ, soon we shall record this answer.

2) **Second Reason:** the second reason of Qãḍī Abu-Bakr Baqalãnī رحمه الله for using the real meaning of the word '*ashqã*' - *biggest wretched*, with restriction is the Commandment of *Allãh* ﷻ نَارًا تَلَظَّىٰ – (*a Fire which is blazing*) refers to all the fires of Hell. The Verse لَا يَصْلَاهَا إِلَّا الْأَشْقَى: *None will (enter to) burn therein, except the most wretched one*, means that the Hell Fire is most suitable for the biggest wretched and the suitability of excesses compliments the biggest wretched.

Adjacent to this concept, Zamakhsharī has also determined this in his '*Kash'shãf*'. Imãm Nasafī رحمه الله also cited the interpretation of Zamakhsharī. This interpretation is that this Verse was revealed pertaining to the two comparative conditions of the *Mu'minīn* and *mushrikīn*, which hyperbolically expounds on their praiseworthy and erroneous conditions. Thus, *Allãh* ﷻ used the word '*ashqã*' to specifically stipulate their entrance into the Fire of Hell as though the Fire of Hell was especially created for them. Similarly

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[127] *Al-Qur'ãn al-Karīm*, Surah Al-Ḥadīd, Verse 19

[128] *Al-Qur'ãn al-Karīm*, Surah Al-Anfãl, Verse 61

[129] *Mafãtiḥ al-Ghayb (Tafsīr al-Kabīr)* pertinent to the Verses 92/15-16, Vol. 31, p. 204, Al-Matbaʿa al-Bahiyyata al-Misriyyah, Egypt Ed.

the word '*atqa*' was used for the exclusivity of the *Muʿminīn* concerning salvation and moreover, that *Jannah* was created for them.[130]

أقول -I (Imām Aḥmad Rīḍā) say this is a very demanding restriction that is mentioned to you. Indeed, this is the accepted usage of the eloquent. Those who have studied the books of ʿArabic poetry will testify to this fact and every specialist in this field is well aware that Zamakhsharī was a renowned linguist.[131] Imām Rāzī ﷺ opposed Zamakhsharī that he had left out the literal meaning without any proof; and that it does not warrant approval. What greater proof is there for the ratification of the literal meaning of a word? To interpret the meaning of '*ashqa*' with the word '*shaqī*' with the imposition of restrictions does not complement the literal meaning as mentioned by Imām Rāzī ﷺ when demanding restriction is common and vastly used in prose and poetry. Hence, in such places, the amendment and accuracy of words are sufficient for analogy.[132]

When you hear someone say: "*Zayd is a kind person,*" you shall thereby understand that there is no person as kind as Zayd; and not only that there is no person except Zayd that is kind. This is an understood fact.

The same applies to the word '*ashqa*' which does require an interpretation to understand its literal meaning, but Ḥaḍrat Abu-ʿUbaydah ﷺ inserted a mule on the chessboard and thereafter, on a latter day, the *ʿUlama* began constantly quoting him without investigation. This was previously mentioned, along with the comments of Imām Suyūtī ﷺ regarding the contemporary scholars. The reason for this is that Ḥaḍrat Abu-ʿUbaydah ﷺ assumed that the meaning of the word of the Verse '*atqa*' depends on its interpretation, because if you express that *Allāh* ﷻ had mentioned '*Nār*' – (fire) as a common noun; he then instantly procured the meaning of '*atqa*' as '*taqī*' so that every *Muʿmin* (believer) is included therein. Zamakhsharī and others have also agreed to this deduction, but disagreed with regard to its interpretation as has been aforementioned.

It must be clear that the above interpretation has no basis, because *Allāh* ﷻ cautions: وَسَيُجَنَّبُهَا الْأَتْقَى- *(And the most pious will be kept far away from it)* and furthermore it has no

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[130] *Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī)*, Vol .4, p. 323, Dār al-Kitāb al-ʿArabī, Beirut Ed.

[131] *www.britannica.com/.../Abu-al-Qasim-Mahmud-ibn-Umar-al-Zamakhshri* for details.

[132] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr)* relevant the Verses 92/15-16, Vol. 31 p. 204, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

such word which signifies restriction and diminution. The Sublime Lord جل جلاله speaks of excellence of that servant who is the biggest, most pious, shall be retained far away from the Fire of Hell. This does not mean that they shall be the only ones who shall be retained distanced from Hell Fire.

May *Allãh* جل جلاله have Mercy on Imãm Rãzī رحمة الله عليه who understood this concept within its proper context and therefore, he interpreted the word '*ashqa*'–(*most wretched one*) as '*shaqī*'– (*wretched one*) but he did not comment the least on the word '*atqa*'- (*The immensely pious*). In fact, he has commented in contradiction to its meaning by pronouncing that this Verse does not specify anything on the non-*taqī* – (non-pious); but on the basis of adversative concept and the proof of address for reasoning.[133]

أقول -I (Imãm Aḥmad Rīḍā) say that this is not correct on the principles of those who agree with the concept of quality, because this Verse was revealed in praise of the '*atqa*'- (*the super pious*) as understood by the Reason for its Revelation (*wajhun-nuzũl*); and according to Imãm Rãzī رحمة الله عليه, the stations of praise and condemnation and the concept of quality is not credible as expounded in the Books of Principles of Jurisprudence (*Kutub Usũl al-Fiqh*).

I am very surprised at Qãḍī Bayḍãwī Shãfiʿī رحمة الله عليه for the reason as to why did he infer on the concept, when it is unanimously agreed upon that this is not the place for reasoning. I am even more surprised at Imãm Abu-Bakr Baqalãnī Shãfiʿī رحمة الله عليه that his pen erred here, and that this Verse advocates restriction; whilst this Verse by virtue of the concept, is absolutely contrary to our illustrious *Imãms*.

Almighty *Allãh* جل جلاله displays His جل جلاله signs in the skies and within us so that no-one becomes proud about their deliberation of the fine details; and in order that no one laughs at the mistakes formulated in one's thoughts. We have witnessed that every sharp sword does make mistakes; and that every swift horse does trip and fall onto its face.

May Almighty *Allãh* جل جلاله shower His جل جلاله Blessings on the scholars of that era who specified: what do you know who these exalted personalities were that pronounced this statement!

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[133] *Mafãtiḥ al-Ghayb* (*Tafsīr al-Kabīr* pertaining to the Verses 92/17, Vol. 31, p.204, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

They were the leaders of the *Ummah* such as Imām Ibrāhīm Nakhʿī رحمه الله and Imām Mālik ibn Anas رضي الله عنه and others who brilliantly confirmed: *"Some words of people are accepted and some are rejected, but every word of the resident of the sacrosanct chamber, i.e. the Leader of the world, Sayyiduna RasūlAllāh ﷺ is accepted."*[134] We seek refuge in *Allāh* ﷻ for protection in every condition from beginning to end and all Praises are for *Allāh* ﷻ, Lord of the worlds.

Now the time has come when we shall refute Abu-ʿUbaydah on those points which he had evaded and was content with.

أقول بالله التوفيق - I say with the *Taufīq* of *Allāh* ﷻ.

Firstly, the person assumes that if he takes the meaning of *'ashqa'* as *'shaqī,'* he shall thereby be freed of the misery in which he is entangled; because the reference and consequence shall be that a *kāfir* will enter into the fire (of Hell) and this is the clear and final truth. We say that you have looked at the subject, but turned a blind eye at the adjective. Almighty *Allāh* ﷻ emphasizes:

﴿لَا يَصْلَاهَا إِلَّا الْأَشْقَى ○ الَّذِي كَذَّبَ وَتَوَلَّى﴾

*None except the most wicked will enter*
*it. The one who denied and turned away.*[135]

Bear in mind, there were many *kuffār* in their entire life that did not reject the beloved Messenger of *Allāh* ﷺ, neither from their hearts and nor spoke out against him. Their disbelief was such that the Divine Ordinance excelled and Divine *Taufīq* was not focused on them. May *Allāh* ﷻ preclude us from this catastrophe!

أقول - I (Imām Aḥmad Rīḍā) say Abu-Tālib, the uncle of the beloved Prophet of *Allāh* ﷺ spent his entire life serving and protecting him and exceeded the limits of his love and assistance. His heart was so overwhelmed with the love of Sayyiduna RasūlAllāh ﷺ that he gave preference to him over his infant biological children. When the Messenger of *Allāh* ﷺ announced his Prophethood, the *mushrikīn* attacked him and in that volatile time, Abu-Tālib stood up in defence to fight and protect his nephew. He accorded him great comfort and security in all aspects. He faced a great deal of adversity and remained

[134] *Al-Yuwāqīt wa al-Jawāhir,* Chapter 48, Vol. 2, p. 478, Dār al-Aḥya wa al-Turāth, Beirut Ed.
[135] *Al-Qur'ān al-Karīm,* Surā Al-Layl,Verse 16

upright and steadfast in protecting him from the onslaught of his immediate family members and other *mushrikīn*. It is the very same Abu-Tālib, who composed an ode (*Qasīdah*) which proves his immense love for the Holy Prophet ﷺ and extreme hatred for his enemies, during a period when the *Quraysh* had opposed Sayyiduna Muḥammad Mustafa ﷺ and had discouraged those who were inclined towards the Prophet of *Allāh* ﷻ. This *Qasīdah* is narrated by Ibn Isḥāq ﷺ, the author of *Maghāzī* and other trustworthy narrators. Some of the stanzas are as follows:

فَعَبْدَ مَنَافٍ أَنْتُمْ خَيْرُ قَوْمِكُمْ  فَلَا يُشْرِكُوا فِي أَمْرِكُمْ كُلَّ وَاغِلِ

*O sons of ʿAbd Munāf! You are the best in your tribe and you do not associate any disgraceful and despicable persons with you.*

فَقَدْ خِفْتُ إِنْ لَمْ يُصْلِحِ اللهُ أَمْرَكُمْ  تَكُونُوا كَمَا كَانَتْ أَحَادِيثُ وَائِلِ

*I fear that if Allāh ﷻ does rectify your condition then you will become like the stories of Wā'il.*

أَعُوذُ بِرَبِّ النَّاسِ مِنْ كُلِّ طَاعِنٍ  عَلَيْنَا بِسُوءٍ أَوْ مُلِحٍّ بِبَاطِلِ

*I seek refuge from the Lord ﷻ of the people from every evil of insult and from being adamant on falsehood.*

وَمِنْ كَاشِحٍ يَسْعَى لَنَا بِمَعِيبَةٍ  وَمِنْ مُلْحَقٍ فِي الدِّينِ مَا لَمْ يُحَاوِلِ

*And from the deceitful one with malice and such person who slanders and faults, and all those who introduce discord in the religion which he should not do.*

وَثَوْرٍ وَمَنْ أَرْسَى ثَبِيرًا مَكَانَهُ  وَرَاقٍ لِيَرْقَى فِي حِرَاءَ نَازِلِ

*The oath of the Thaur Mountain and His Being who erected the acokanthera tree*[136] *in its place. The oath of the one who climbs and descends the Mountain of Ḥira.*

وَبِالْبَيْتِ حَقَّ الْبَيْتِ فِي بَطْنِ بَكَّةٍ  وَبِاللهِ إِنَّ اللهَ لَيْسَ بِغَافِلِ

*And I take an oath on the true house of Allāh ﷻ and I take the oath on Allāh ﷻ, that Allāh ﷻ is not unaware of anything.*

كَذَبْتُمْ وَبَيْتِ اللهِ نُخْلِي مُحَمَّدًا  وَلَمَّا نُطَاعِنْ دُونَهُ وَنُنَاضِلِ

[136] *Acokanthera* is a genus of flowering plants within the family Apocynaceae. It comprises 5 species and is generally restricted to Africa, although *Acokanthera schimperi* also occurs in Yemen.

*And I take an oath on the true house of Allāh ﷻ, O kāfir! You are liars and think that we will desert Muḥammad ﷺ. In fact we have not as yet raised our spears and arrows in his protection.*

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ وَنَذْهَلَ عَنْ اَبْنَائِنَا وَالْحَلَائِلِ

*And what do you think that we will simply surrender Muḥammad ﷺ to you without putting up a fight and forget our wives and children?*

لِعُمْرِیْ لَقَدْ کُلِّفْتُ وَجْداً بِاَحْمَدٍ وَاَحْبَبْتُهُ دَاْبَ الْمُحِبِّ الْمُوَاصِلِ

*I swear on my life that I ardently love Muḥammad ﷺ to such an extent similar to the love of lovers between themselves.*

فَمَنْ مِثْلُهُ فِی النَّاسِ اَیُّ مُؤَمِّلٍ اِذَا قَاسَهُ الْحُکَّامُ عِنْدَ التَّفَاضُلِ

*When arbitrators, at times of war, trust anyone, who is that trustworthy one who assumes that he in par with him,*

حَلِیْمٌ رَشِیْدٌ عَقِیْلٌ غَیْرُ طَائِشٍ یُوَالِی اِلٰهاً لَیْسَ عَنْهُ بِغَافِلِ

*The wise one; the guide, the intelligent without anger. He loves Allāh ﷻ and is never unconscious of Him.*

فَوَاللّٰهِ لَوْلَا اَنْ اَجِیْءَ بِسُبَّةٍ تُجَرُّ عَلٰی اَشْیَاخِنَا فِی الْمَحْفِلِ

*I take an oath on Allāh ﷻ that had I not feared that I would do such a thing that will become a reason of embarrassment in the gathering of my elders,*

لَکُنَّا اتَّبَعْنَاهُ عَلٰی کُلِّ حَالَةٍ مِنَ الدَّهْرِ جِدّاً غَیْرَ قَوْلِ التَّهَازُلِ

*Then we would have obeyed him in all situations all the time. I say this seriously without any joke.*

فَاَصْبَحَ فِیْنَا اَحْمَدُ فِیْ اُرُوْمَةٍ تَقَصَّرَ عَنْهَا سُوْرَةُ الْمُتَطَاوِلِ

*So, Aḥmad ﷺ amongst us is of such an elevated lineage for which the desire of the people is powerless to achieve.*

حَدِبْتُ بِنَفْسِیْ دُوْنَهُ وَحَمَیْتُهُ وَدَفَعْتُ عَنْهُ بِالذُّرٰی وَالْکَلَاکِلِ

*I myself am compassionate to him and I assist him and made my head and heart as a shield to protect him from his enemies.*[137]

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[137] Sayyidi Aḥmad Daḥlān Makkī Shāfaʿī ﷺ *Sīrat an-Nabawiyyah*, Chapter: Demise of ʿAbd al-Muttalib, Vol. 1, p. 83, Maktaba Islāmiyyah, Beirut Ed. / *Sīrat Ibn Hishām,* Vol 1, pp. 272-280, Dār Ibn Kathīr, Beirut Ed.

Abu-Tālib used his poetry to seek blessings (*Barakāt*) and made Sayyiduna RasūlAllāh ﷺ a medium *(wasīlah)* in his supplication *(du ʿā)*. Hence, it is an established fact that through the *wasīlah* of the Holy Prophet ﷺ the *Quraysh* sought rain at the time of drought. These narrations are reported by the *ʿUlama* in numerous books as evidence. Verily, Abu-Tālib advocated to the people to obey the Messenger of *Allāh* ﷺ and also predicted those events that had not occurred as yet. *Allāh* ﷻ had rendered his predictions to be true, and hence, it occurred in accordance to his predictions. He attained his way into the heart of the Holy Prophet ﷺ and gained great honour within his heart. A Bedouin came to the Messenger of *Allāh* ﷺ and complained: *"We have come to your presence in such a weak condition that our children are unable to talk owing to weakness caused by hunger and our camels are silent owing to hunger."* Henceforth, the Bedouin recited some stanzas of poetry in praise of the beloved Prophet ﷺ, whereby he dragged his mantle and ascended the pulpit. Thereafter, he picked up both his sacred hands towards the direction of the heavens, and by *Allāh* ﷻ, before he could release his hands, the skies were encompassed with clouds and lightning. It began raining torrentially; whereby the people came out running, and asserted that they were drowning owing to the heavy downpour. The compassionate Prophet ﷺ smiled to the extent that the radiance of his sacrosanct teeth glittered, when he recalled the Verses of Abu-Tālib in his praise, wherein he professed: *"Muḥammad ﷺ is fair in complexion and rain is sought from his face. He is a succor for the widows and a pillar of support for the orphans."*[138]

Then, the beloved Prophet ﷺ declared: *"All goodness of Abu-Tālib is for Allāh* ﷻ*. If he was alive, his eyes would have cooled. Who is there that would read to me his Verses?"* Consequently, Sayyiduna ʿAlī ؓ remarked: *"I assume the beloved Prophet* ﷺ *is referring to his Qasīdah wherein he articulated: 'Muḥammad* ﷺ *is fair in complexion and rain is sought from his face.'* Thereafter, Sayyiduna ʿAlī ؓ recited a few stanzas, and the Holy Prophet ﷺ expressed: *"Yes, this is what I desire."* On the authority of Sayyiduna Anas ؓ, Imām Bayhaqī ؒ narrated this incident in his '*Dalāil al-Nubuwwah.*'[139]

Accordingly, reflect upon the proclamation of Sayyiduna RasūlAllāh ﷺ: للہ درُّ ابی طالب – (*for Allāh* ﷻ *is the excellence of Abu-Tālib*): *Who is there that would read to me his Verses?"* There is no such narration in existence that Abu-Tālib ever rejected any word of the Messenger

[138] *Saḥīḥ al-Bukhārī,* Book of Istisqā, Vol. 1, p. 137, Qadīmī Kutub Khāna, Karachi Ed.
[139] *Dalāil al-Nubuwwah lil Bayhaqī,* Vol. 6 p. 141, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

of *Allāh* ﷻ, and nor did he classify him as a falsified being. In fact, in his *Qasīdah,* he addressed the *Quraysh* and confirmed: *"By Allāh* ﷻ*! People are aware that our son is such for us, that he cannot be falsified nor is he linked with lies."*[140] It is for this reason that a moderate punishment is meted out to him in Hell; as narrated in the books of *Ḥadith.* Thus, the intercessor of the hopeful and the saviour of the sinners benefitted him. His punishment had reduced; and he is placed in the upper region of *Jahannam.* The criteria for dealing with his punishment has been categorized as different, as compared to other disbelievers; for they did not benefit from their false intercessors.[141] Perhaps! Had he embraced *Islām*, he would have been the most esteemed amongst the *Saḥābah* رضي الله عنهم; but Divine Ordinance cannot be contested, and nor is it subject to amendment. The entire proof of *Allāh* ﷻ is distinct. No one possesses any power of repentance, nor any power of obedience without the *Taufīq* of the Supreme and Honourable Lord ﷻ. This subject has been discussed in detail in our *Fatāwa (Raḍawiyyah)* which confirmed that Abu-Tālib did not accept *Islām.*

If this is the case, it is quite apparent that the restricted application is incorrect on a dishonest *shaqī* (wretched). Qāḍī Imām Abu-Bakr رحمه الله pointed out to this fact, and he advocated that it is impossible to accept the literal meaning of this Verse for three reasons. One of the reasons he alludes to is that it demands restriction. Hence, only the gigantic wretched (*ashqa*) who falsified and rejected the beloved Prophet ﷺ of *Allāh* ﷻ shall enter the Fire of Hell. Therefore, this means that if a disbeliever who did not falsify the beloved Prophet ﷺ of *Allāh* ﷻ and despise him ﷺ shall not enter the Hell Fire [as in the case of Abu-Tālib].[142]

قلت - I (Imām Aḥmad Rīḍā) said that, by virtue of the method devised in the discussion of this issue, it would result in exposition of weakness in the view of Imām Rāzī رحمه الله, when he objected to Imām Qāḍī Abu-Bakr رحمه الله that it is necessary for every *kāfir* to falsify and reject the proofs of the Nabī ﷺ.[143] It also discloses Imām Rāzī's رحمه الله interpretation as being

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[140] Sayyidi Aḥmad Daḥlān Makkī Shāfiʿī رحمه الله, *Sīrat an-Nabawiyyah,* Chapter: Demise of ʿAbd al-Muttalib, Vol. 1, p. 83, Maktaba Islāmiyyah, Beirut Ed.

[141] *Saḥīḥ al-Bukhārī,* Book on Manāqib, Vol. 1, p. 548, Qadīmī Kutub Khāna, Karachi Ed.

[142] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr),* relevant to the Verse 92/1-16, Vol. 31, p. 203, al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[143] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr),* relevant to the Verse 92/1-16, Vol. 31, p. 204, al-Matbaʿa al-Bahiyyata Misriyah, Egypt Ed.

futile; to which many preceding scholars have agreed upon and have adored it. Such contradiction does not quench the thirst of scholarship. Therefore, it is imperative for you to deliberate on this fact before undertaking any action.

Secondly, Abu-ʿUbaydah has assumed another point and enunciated that the Verse with particular reference to*'atqa'* and as well as the similar Verse linked to it, also depends on interpretations. As a result, he committed himself to a view that was totally unnecessary. Previously, we had clarified this information through judicious investigation.

Thirdly, he has also assumed that it is beneficial to define the meaning of *'atqa'* as *'taqī,'* because according to his assumption of the said Verse, he opines that except the pious, no one else shall be distanced from Hell Fire.

أقول - I (Imām Aḥmad Rīḍā) say, why would there be no objection to this assumption. Only the pious shall be saved from the Hell Fire. The question then arises: where would the Mercy of *Allāh* ﷻ depart, which shall be concentrated on the sinners? Significant proofs have clarified the fact that many disobedient sinners with weighty sins and habitual sinners shall be forgiven until their death by the Mercy of the Compassionate *Allāh* ﷻ, and through intercession of the intercessor, i.e. the glorious Prophet, Sayyiduna Muḥammad ﷺ. These sinners shall not even hear the slightest sound of Hell Fire. The reason for objection arises, because there are stages and stations of piety. The first stage is to safeguard oneself from heresy (*kufr)* and in this regard all *muʿminīn* (believers) are also viewed as being equal. Since its inception Abu-ʿUbaydah has clarified his point that *'atqa'* – (most pious) refers to *'taqī'* – (pious). Hence, the meaning of *'taqī'* shall obviously refer to a *muʿmin* (believer); irrespective of him being pious or a sinner.[144]

أقول - I (Imām Aḥmad Rīḍā) say – by this detail, the objection is nullified concerning infants and the insane. Therefore, in which category will you place them; because if *'taqī'* is regarded as *'muʿmin,'* then in the event of an infant who possesses the intellect of understanding, his *Imān* and *Islām* are accepted. Under the circumstance when one is insane, but was normal previously, one's normal state of *Islām* shall then be considered. If this is not the case, the law of *Islāmic* Characteristic (*fitrate Islāmiyyah*) shall thereby be

[143] *Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī),* with reference of Abu-ʿUbaydah, Vol 4, p. 363, Dār al-Kitāb al-ʿArabī, Beirut Ed.

applicable to them. However, all these clauses shall fall within the ambits of this Verse.

But I (Imām Aḥmad Rīḍā) say:

**My First comment:**

Firstly, if the meaning of '*atqa*' is '*taqī*', henceforth, how shall you classify the letters, *alif* and *lām* which are prefixed to the word *atqa* (*al-atqa*); because it has been verified in principle that this *lām* is not the *laam* of '*ahad*' as specified. It shall then be aligned to '*istighrāq*' (all the constituents). In this event it cannot be correlated with '*ahad,*' because the meaning of *taqi* is *muʿmin*. We are well aware that some *muʿminīn* who shall be punished, and not be saved from the Hell Fire. In this case it cannot be the *lām* of *Istighrāq*.[145] Someone may answer that the meaning of '*yasla*' is not just entering the fire, but it alludes to the necessity and permanence therein. Such a statement is detrimental.

The reason for this is that وَسَيُجَنَّبُهَا- *(and shortly he will be kept far away from Hell Fire)* has an affixed personal pronoun ها that is indicative to Hell, and not to the root صلی, which means entrance into Hell; whilst remaining permanently therein. At this juncture, whoever has understood any of these concepts, has made amazing statements, such as ʿAllama Qāḍī Bayḍāwī رحمۃ اللہ علیہ, whereby he interpreted '*taqī*' as: *'He who abstains from kufr and sins'*.

أقول - I (Imām Aḥmad Rīḍā) say: Now! The application of '*istighrāq*'[146] (all inclusive - all the constituents) shall be correct, but who is going to render the answer to that restriction of the opinion of some? It is owing to this unjustified restriction that they have commented. As aforementioned, there shall be some transgressors and sinners who shall not be punished; and shall be saved from the Fire of Hell. Owing to this view, there may be an objection with regard to infants and the insane, because they too are not included in the pious category.

[145] When the letter *Laam* is prefixed to some nouns, it denotes the 'complete inclusion of the genus' (*li-istighraq al-jins*).
[146] *Al-Tawḍīḥ wa al-Talwīḥ,* p. 136, Nurānī Kutub Khana, Pishawar Ed.

**My second comment:**

Listen to my second view – I have overlooked all these comments and views; thereby, leaving you at liberty to choose, whichever interpretation you desire. However, you must bear one factor in mind that you have been grossly mistaken, when interpreting the word '*atqa*'. This is owing to the fact that Almighty *Allãh* ﷻ had not generalized it, but had specified its characteristic in the following Verse: اَلَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰی- '*[He] who gives [from] his wealth to purify himself.*' Similarly, have you forgotten the quality of '*ashqa*' الَّذِیْ كَذَّبَ وَتَوَلّٰی - '*Who had falsified and turned away.*'?

In both the Verses, the Sublime Lord ﷻ did not generalize them, but specified them. Now, you disclose to me that when the meaning of *taqī* is *mu'min,* whilst some *taqī* are in reference to the poor, who do not possess any wealth, shall they be then saved from entering into the Fire of Hell? The answer shall be, that indeed he would be saved from Hellfire. Hence, contemplate on this word, in the event that it is accepted as restricted, which is similar to your presumption, then too, imposition of restriction shall not be precise; because a poor *taqī* without wealth is distanced from the Hell Fire. In instances where it is interpreted without restriction, inform me then as to the reason of interpreting it in contradiction to the literal meaning of the Holy *Qur'ãn*? Therefore, we express that the accurate method is to protect the words *atqa* and *ashqa*, with special reference to the word *atqa* from all formalities, changes and suppositions. The reason is in accordance, because there is no need for interpretation of one Verse, i.e. *atqa*, whilst *ashqa* requires interpretation and objections, in order that it could be mutually resolved in an appropriate manner as understood by the two reasons mentioned by Qāḍī Abu-Bakr ﷺ. Similarly, one must bear in mind that we have also observed the interpretations of people and discovered them to be futile as they endeavour to misconstrue their meaning to equate the *Qur'ãnic* word when it does complement it. Apart from the foregoing discussion, I deem as though this discussion should be like a blazing fire that permeates the heart with solid understanding. Someone could stand up and pronounce that the two reasons of Qāḍī Abu-Bakr ﷺ are also not free from objections. Therefore, as far as possible, it is imperative to establish such concrete evidence, which shall provide an explicit verification on this matter.

As a result, with the assistance of my Gracious Lord ﷻ, I present the following comment which could be discussed pertaining to the first reason. To describe this attribute of *atqa*

that it shall be distanced from the massive Hell Fire is a far-fetched issue. This is so because if a person is very esteemed in his community and to comment on him that he is not a disgusting disrespectful person; is certainly not a commendable and ethical statement.

أقول – I (Imām Aḥmad Rīḍā) say: To alleviate this objection, we can accept these comments as the art of usage, which are generally exercised and located in the speech of eloquent masters. In fact, the illustrious *Ulama* regard subtle distinction and the art of usage as the best type of rhetoric. Some *Ulama* proceeded to the extent in order to classify this as *Ilm al-Badīʿ* (the science of rhetorical figures) in the most excellent category from all types of the Sciences of Rhetoric as elucidated by Imām Suyūtī رحمه الله.[147]

The very same category is documented in the *Qur'ān*:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ○ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ﴾

*And certainly, did We create man from an extract of clay.*
*Then We placed him as a sperm-drop in a firm lodging.*[148]

The above cited Verse refers to the creation of our father, Sayyiduna Nabi Ādam عليه السلام. The pronoun هُ in the word جَعَلْنَاهُ points out to his progeny.

Similar to the aforementioned Verse is the following Commandment of *Allāh* جل جلاله:

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

*The command of Allah جل جلاله has come,*
*so, do not be impatient for it.*[149]

One view holds that the meaning refers to the sacred birth of Sayyiduna Muḥammad ﷺ. Imām Ibn Mardawiyyah رحمه الله narrates from Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما: the Commandment of *Allāh* جل جلاله: أَتَىٰ أَمْرُ اللَّهِ - *The command of Allah جل جلاله has come.* The Commandment of *Allāh* جل جلاله refers to Sayyiduna Muḥammad ﷺ and the pronoun هُ aligned

[147] *Al-Itqān fī ʿUlūm al-Qur'ān,* Vol. 2, p. 153, Dār al-Kitāb al-Arabī, Beirut Ed.
[148] *Al-Qur'ān al-Karīm,* Surah al-Muʿminūna, Verse 13
[149] *Al-Qur'ān al-Karīm,* Surah al-Naḥl, Verse 1

to the word تَسْتَعْجِلُوهُ points out to the establishment of the Day of *Qiyāmah*. This is reported by Imām Suyūtī رحمه الله.[150] May the Exalted *Allāh* جل جلاله bless us with his knowledge.

أقول - I (Imām Aḥmad Rīḍā) say: Through this Verse, concerning Hell Fire, you have interpreted the massive Fire of Hell, and moreover, have restricted this massive fire to the extensively wretched. Henceforth, what is the reason to caution everyone about it?

I further affirm that by the Will of *Allāh* جل جلاله: The reason the *most wretched* who ends up with all his wretchedness, severe punishment and dreadful conclusion is owing to the same *kufr*, whereupon he was steadfast. Therefore, Oh people! You too should inculcate the fear that in the event you do not accept *Ḥaqq* (truth); and whilst also remaining steadfast onto falsehood, in similarity to the commitment of the extensive wretched, there is then the possibility that you may become identical in wretchedness to him; and shall be punished accordingly. The Verse in question is similar to the following Commandment of *Allāh* جل جلاله:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ﴾

*But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] ʿAad and Thamūd.*[151]

It was for the same reason for rejection that the punishment descended on the nations of *ʿĀad* and *Thamūd*. Consequently, do you not fear that by the replication of their attitude, you shall also endure a similar punishment? It means that everybody should take heed of this; and should be cautioned accordingly. Eventually, an enemy, who is considered to be an extensively wretched person shall raise, and shall be inflicted with severe punishment. The condition is that people are oblivious; and do not know who this extensively wretched person is, because Almighty *Allāh* جل جلاله had only mentioned two of his qualities, i.e. he will falsify and turn away. Henceforth, the heart of every falsifier must be cut out; and the liver of every one that turns away must explode with fear, so that it may determine that he himself, who is extensively wretched shall be eligible for this severe punishment as promised. Hence, this admonition applies to all those who falsify the truth and turn away from *Allāh* جل جلاله. Always remember this significant and excellent point. Through Divine *Taufīq* and the Blessings of the Sovereign Power, the All-Knowing

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[150] *Al-Itqān fī ʿUlūm al-Qur'ān,* Vol. 2, p. 154, Dār al-Kitāb al-Arabī, Beirut Ed.
[151] *Al-Qur'ān al-Karīm,* Surah Fussilat, Verse 13

and the Revealer (of the hidden)ﷻ, I have recorded this factual knowledge, which has invariably inspired my heart.

The second reason of Qāḍī Abu-Bakr (with restricted assumption) can be applied to this discussion with some attached conditions. However, in this discussion there is a hidden point contained in the second view of the restricted assumption of Qāḍī Abu-Bakr. Here one has to remember that such restricted assumption shall only be aptly applicable, when the nature of speech revealed clearly refers to a specific, extensive and condemned wretched person. This means that he has reached such a degree of wretchedness that all other wretchedness are incomparable to his wretchedness, and therefore, he shall be the only one who shall enter Hell. On the contrary, Divine Commandment was revealed to warn all *kuffār,* and whilst cautioning everybody, the condemnation of the wretched was also determined. Thus, to restrict the punishment of Hell Fire to a single person shall surely be imprecise, and not be commendable. Contemplate, as this is a point to contemplate upon. It is for this reason that this modest servant (the author, Imām Aḥmad Rīḍā ﷺ) is orientated towards the first view. The first view appropriately accomplishes the needs, which are reliable enough. Hence, it is free from the needs for other details. All praises are for *Allāh* ﷻ, the Guardian and my Protector.

When I reached this sector, I borrowed '*Tafsīr ʿAzīzī*' from my associates in order to study them. Therein, I observed that Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī [*may Allāh* ﷻ *pardon us and him*] was cautious of this exclusion which I had mentioned in the first reason as derived from the two reasons of Qāḍī Abu-Bakr. An erudite scholar is cautious of this, because this is an immense mountain of intelligence. Thereafter, he furnished two reasons.

1) **First Reason:** Our view is very close to this concept[152] through which *Allāh* ﷻ bestowed inspiration within my heart for its application.
2) **Second Reason:** Keeping a distance away from that fire is specific to the *kuffār* (they shall enter it, and the believers shall be protected from it). There is a lot

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[152] يقارب means close because this is the *maslak* [school of thought] of Ḥaḍrat Mawlāna Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﷺ. At this point he agrees to the specification on the Commandment of *Allāh* ﷻ on the word - تلظى - which has been mentioned earlier. That is that the word - تلظى - is *Kulli Mushakkik* [not the same, not equal]. Hence, this refers to a great specie. Thereafter, the personal pronoun ها in the word سيجنبها will be attributed to the primary noun which is without an adjective. Henceforth, it does not mean you were placed on the level of piety but you were forced to be pious. Originally you were born with the characteristic of piety.

> of vastitude in this concept (the general pious) whose final frontier is restricted to '*atqa*' – *the very pious*. Pertaining to the rest of the believers, although they too shall be distanced from the fire, but would not be similar to the '*atqa*' – *the very pious*.[153]

أقول - I (Imām Aḥmad Rīḍā) say: The best reason is the first reason, and this is my trustworthy view, whilst in my opinion; the second reason is invalid; although it may be considered as authentic by others. The reason for this is that such words were used to describe the first reason, which had revealed its weakness. My other reason for discrediting the second view is that the meaning of vastness of being detached from the Hell Fire '*tajneeb*' – *(to be kept far away)* is absolutely doubtful. For it to be absolutely doubtful, means that the general fire is agreed upon to which some believers shall possibly be consigned to. The meaning of vastness, as I have explained, is actually due to sinning. This means, one must understand that sins are the real and sole reasons to which attention should be focused. As such a servant shall receive punishment for what he was warned about. This is a very clear directive.

Therefore, if someone commits a single sin; and owing to his sin, he shall deserve the punishment of *Allāh* ﷻ.

The excessive good deeds of a servant does not exempt him from the justice of the All-Powerful, Mighty Lord ﷻ, because good deeds only benefit the servant; and moreover, *Allāh* ﷻ is free from dependency. Henceforward, what rights does a servant possess to remark about any of his favours upon *Allāh* ﷻ, whilst using this to repudiate the Rule of *Allāh*'s ﷻ Justice? The servant is fully aware of what he was warned pertinent to the consequences of his deeds; and therefore, he shall be judged accordingly.[154] The most that can be expressed is that according to the condition of a servant's duration of existence on earth, he can calculate his good and bad deeds, and accordingly, presume the time he would be punished in the Fire of Hell, i.e. in the Hereafter.

It is the belief of the *Ahlus Sunnah wa Jamā'at* (may the Glorified *Allāh* ﷻ Bless us with Mercy and Intercession) that it is the Right of *Allāh* ﷻ to demand justice for every sin of

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[153] *Fatḥ al-'Azīz (Tafsīr 'Azīzī)*, relevant to Verse 92/17, p. 304, Muslim Book Depot Laal Kouah, Delhi Ed.
[154] *Kanz al-'Ommāl, Ḥadith* no. 43032, Vol. 15 p. 772, Muassat al-Risālah, Beirut Ed.

the servant, even though they be minor. Similarly, He ﷻ has the right to pardon every sin through His ﷻ Mercy, even though they may be major ones. This is His ﷻ Mercy and Justice and He ﷻ does not oppress His ﷻ servants.

Furthermore, Almighty *Allãh* ﷻ through His ﷻ Ultimate Judgment, can judge every action accordingly, and similarly grant compensation. Therefore, there is eternalness for the believers in *Jannah,* and Hell is destined for the disbelievers. The Sublime Lord ﷻ is All-Aware of the intentions and the conditions of both, i.e. the believers and disbelievers in relevance to their steadfastness of their *Imãn* and *kufr*, to such a degree that even though they had to live permanently on earth, they would have remained firm on their beliefs. Do you not perceive the following Divine Commandment of *Allãh* ﷻ?

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ﴾

*And even if they were returned, they would do that,*
*which they were forbidden.....*[155]

It is for this reason that when Abu-Tãlib stood with his body as a wall of defence against the *kuffãr*, protecting the beloved Ḥabīb ﷺ; yet his feet remained firm on their corrupt beliefs. Therefore, the attribute of the Justice of the Glorified Lord ﷻ protected his entire body from the fire, but meted out punishment onto his feet; because the feet had remained firm on *kufr*, as reported in the *Ḥadith* of *Saḥiḥ al-Bukhãrī* and *Muslim.*[156] Consequently, the demand of *ʿamal* (deeds) and *jaza* (reward) are such that in the event that the virtuous and evil deeds are even, then one's dwelling in the abode of punishment and reward shall also be equivalent. He who commits one sin shall be punished accordingly; and he who proceeded forward to sinning, but thereby refrained from committing it, Divine Justice shall henceforth, lead him close to the fire to experience dejection and distress for his nearness to sins. Subsequently, he would be returned to an abode of wellbeing in order that he may equally experience both feelings. This is the Law of Justice which denotes that this Law of Justice is original. However, the Grace of the Most Gracious and Merciful Lord ﷻ Who has taken Mercy upon Himself ﷻ and has superseded His ﷻ Compassion over His ﷻ Wrath. There are two intercessors in His Divine Court, and they are dignity and eminence of His beloved ﷺ whom He ﷻ

[155] *Al-Qur'ãn al-Karīm,* Surah al-Anʿãm, Verse 28

[156] *Saḥīḥ al-Bukhãrī* Book of Manãqib, Vol. 1 p. 548, Qadīmī Kutub Khãna, Karachi Ed. and *Saḥiḥ Muslim,* Book of Imãn, Vol. 1, p. 115, Qadīmī Kutub Khãna. Karachi Ed.

shall not reject nor deprive. Firstly, it is the Mercy of the Real Absolute Lord of Power ﷻ which is perfect and general and secondly, it is the honourable noble Prophet ﷺ who was forwarded from the Sacrosanctity of Mercy to this world. *Allãh* ﷻ promised him great Benediction and unlimited Mercy, simply as a benevolence upon him; and not as a compulsion. It stands to reason that *Allãh* ﷻ is free from any restriction and it is He ﷻ, Who provides security; and no one else can provide security without His ﷻ Permission. The Merciful Lord ﷻ has conferred glad tidings upon His ﷻ servants as follows:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

*Indeed, good deeds drives away misdeeds.*[157]

Furthermore, there is the gift of forgiveness for nearness, which refers to the omission of sin.

﴿إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ﴾

*Indeed, the forgiveness of your Lord is vast.*[158]

*The Gracious Allãh* ﷻ has pardoned those sins which our egotism (*nafs*) lures us to commit, but we do not commit it, and nor do we speak about it. His ﷻ mercy also rescues those, whose virtuous and evil deeds are even on the Scale of Justice, Only the extremely wretched and disobedient shall not be forgiven. These are all the Favours and Mercy of the Magnificent Lord ﷻ, whose Bounties are infinite, and Blessings are multifaceted. For Him ﷻ are all praises which He ﷻ loves, and is pleased with.

Thus, every believer who has sinned or was on the verge of sinning was then too, distanced him away from the fire by Almighty *Allãh* ﷻ. Certainly, and subsequently, being worthy of punishment, one is still salvaged. This Mercy is contained in the following Divine Verse where He ﷻ Commands:

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ﴾

*And indeed, your Lord ﷻ is full of forgiveness for the people despite their wrongdoing...*[159]

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[157] *Al-Qur'ān al-Karīm* , Surah Hūd, Verse 114
[158] *Al-Qur'ān al-Karīm,* Surah al-Najam, Verse 32
[159] *Al-Qur'ān al-Karīm,* Surah al-Rāʿd, Verse 6m

The definition of '*Maghfirah*' is, to either waive the maximum rights over a person concerned, or to partially forgive him. Henceforward, pay heed that this application is to procure a person close to the fire; and thereafter, acquit him and henceforward, procure him to the fire; and thereby, preclude him from the fire. Yes, there are varying degrees in this process which are eminent.

One who has reached the last stage of piety, and abstains from all erroneous undertakings, one is then disconnected from creation, and remains permanent within the precincts of *Allãh* ﷻ. His status becomes so lofty that indulgence in sins and even viewing at entities, which is abhorred by *Allãh* ﷻ becomes a non- entity. Thus, it is impossible for such a person to be linked in any way to Hell or Hell to be linked to him. This circumstance applies especially to that particular individual whose status is supreme amidst all the pious; and who is the most excellent in purity amidst all those purified. *Allãh* ﷻ casts the radiation of His ﷻ Vision of Pleasure on such a unique person, who is never displeased with any deed of Sayyiduna RasũlAllãh ﷺ. It is this servant, who is very distinct. Hence, it is impossible for the tongues to relate his excellence and grandeur. The mind is engrossed in the field of his magnificence, and when questioned about who that special person is, one shall certainly affirm that it is him.

Therefore, the final feature that could be promulgated about this elite servant is that he is the loftiest amidst all servants; whereby the first reference is evident in the following Commandment of *Allãh* ﷻ:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

*Indeed, those for whom the best [reward] has preceded from Us - they are kept far away from Hell. They will not hear its sound, while they are, in that which their souls desire, abiding eternally. They will not be grieved by the greatest terror, and the angels will welcome them, [saying], 'This is your Day which you have been promised'* [160]

[160] *Al-Qur'ān al-Karīm*, Surah al-Anbiya, Verse 103

According to the power of a declaration, the meaning of keeping one extremely distanced from general fire portrays a great deal of limitlessness; whilst the fire that is exclusively for the *kuffār,* does not have the same application. The reason furnished is that Hell Fire is a destined punishment for disbelief; whereas all believers (*mu'min*) are equal in being extremely distanced from Hell Fire. This is such because *Imām* and *kufr* does not waver and moreover, there is a consensus amongst the *Muslimīn* pertinent to this belief. The difference of opinion mentioned about this belief is literal, and therefore it is essential that a believer shall equally qualify to be extremely distanced from the punishment of *kufr*.

In this instance, it could be pronounced that the Commandment of Almighty *Allāh* ﷻ reads as follows: ﴿.....هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ.....﴾ *...On that day they were closer to open disbelief than to external (zāhir) faith...*[161] indicates that there is a variation between *Imān* and *kufr,* and that there are some closer to *kufr* in comparison to *Imān;* and hence distanced away from *Imān*. The answer to this fact is that it only refers to an external condition, because the former mentioned Verse was revealed with regard to the condition of the *munāfiqīn* (hypocrites). Therefore, *Allāh* ﷻ elaborates in the same Verse:

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

*They say with their mouths what was not in their hearts. And Allah is All-Aware of what they conceal.* [162]

The Verse in question purports that the hypocrites superficially express their faith; whilst declining it within their hearts. Those who are unaware of their secrets regard them as true believers, because externally they pretend to abstain from *kufr*. These are the same hypocrites who did not join the *Muslim* army, and remarked as follows when the *Saḥābah* رضي الله عنهم were departing for the Battle of *Uhud*:

﴿قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ﴾

*They said, 'If we had known [there would be] fighting, we would have joined you.'* [163]

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[161] *Al-Qur'ān al-Karīm,* Surah Āle-ʿImrān, Verse 167
[162] Ibid
[163] *Al-Qur'ān al-Karīm*, Surah Āle-ʿImrān, Verse 167

Henceforward, the Commandment of *Allãh* ﷻ exposed the hypocrites; and assured them that they are not *Muslims*. Certainly, there is an assumption that these people could not have participated in war, and as a result they confirmed their hypocrisy owing to their cowardice, laziness and furthermore, for the pursuance of their comfort. Consequently, this is the meaning of closeness and distance between *Imãn* and *kufr*.

At this juncture, *Imãn* and *kufr* could be indicative of people possessing *Imãn,* and as well as those people with *kufr*. Thus, the meaning will be that they are closer to the people of *kufr* than to the people of *Imãn*, because for the hypocrites in not participating in war was to diminish the *Muslim* army and weaken them. Diminishing the *Muslim* army means strengthening the army of the *mushrikīn*. The *Mufassirīn* assent that this is how they interpret this information for Almighty *Allãh* ﷻ Knows best.

The crux of this discussion denotes that the ambience of investigation heralds the best interpretation in retaining the perception of the words *atqa* and *ashqa* in their literal, figurative or external connotations. However, there arises two needs and there is no harm in adopting them, nor would they change the meaning and the context of the word.

- **Firstly**, In this instance, the word *naar* (fire) is applied as a common noun for the purpose of respect, which is generally used in the eloquent Words of the Holy *Qur'ãn*, *Ḥadīth,* orthodox and as well as in modern speech. It is also used as a term for blazing. When it is used for a perfect entity, it would then mean a very severe flame or a blaze which is also commonly in usage.
- **Secondly**, application, which has formerly been explained that this is an art in the Science of Rhetoric, a higher category of Rhetoric or a pronoun which specifically refers to the subject, the object is thereby not taken into consideration. However, this concept is absurd to the interpretation. Apart from this analysis, our main object is the Verse which is relevant to *atqa* has absolutely no room for interpretation. This is the pre-requisite for research and it is *Allãh* ﷻ Who confers *Taufīq,* and hence, all praises are for *Allãh* ﷻ, Lord of the worlds.

When you have absorbed all these facts and have properly understood them, then if you are intelligent and if you fully concentrate, you will find answering the first objection (concerning the word *atqa* meaning *taqī*) in a few ways.

- First Reason: It is necessary to maintain the peripheral structure of the meaning

of the word. It is not permitted to unnecessarily change it, and therefore in this instance, what is the reason to change it?

- Second Reason: The interpretation people selected actually creates more confusion, therefore, it is important to avoid it. At this juncture, Abu-ʿUbaydah laboured intensely, but did not derive any benefits or scholarly results. As such how can we possibly give preference to a single person, who is neither a *Saḥābī* nor a *Tãba ī* over the Divine Commandment of *Allãh* ﷻ? He is also not a *Sunnī Muslim* (a *Kharijite* scholar), and nor does his interpretations having any basis of truth, essence or an avenue to acquire benefits.

Oh people! I pose to you one question; and would you be able to answer me? Profess to me whether the word *taqī* was revealed in this Divine Verse and when a linguist like Abu ʿUbaydah transformed the *Tafsīr* of *taqī* as *atqa*, whilst we accept it, and invite you to also accept it, henceforth, what would you have done? Would you have accepted the meaning of *taqī* as *atqa* which is referred to Sayyiduna Abu-Bakr as- Siddīq ﷺ or possibly the reference made to Abu ʿUbaydah? The actual issue here is 'Justice;' which is indeed very rare and precious, and therefore, this privilege is only granted to a very fortunate person.

- Third Reason: Although we do accept that there is also <u>one</u> meaning to this Verse, but however, it does mean that there is the <u>only</u> meaning to it. In fact, the meaning we have noted is the more manifest and clearer; and that there is no separation and conflict between the words, *atqa* and *taqī*. The Holy *Qur'ãn* provides evidence itself by every Injunction contained therein. One should also take into account that in one view, there is proof of excellence, whereas the second view does not contradict it. Therefore, it is compulsory to accept and implement it.

Hence, we perceive that our predecessors, the illustrious *Ulama* are unanimous that this Verse refers to Sayyiduna ʿĀtīq Abu-Bakr as-Siddīq ﷺ and therefore, they have always used it as their proof. Surely, these erudite personalities know the words of Abu-ʿUbaydah better than we do. The illustrious predecessor *Ulama* ﷺ were steadfast on their views and beliefs of all these interpretations and assessments, and there was no opposition from anyone. It is now established that it is through the Grace of *Allãh* ﷻ that we have attained our goal, and in bringing to surface that the suppositions of the antagonists are false. All praises are for *Allãh* ﷻ, Lord ﷻ of the worlds. We revert to Him ﷻ and it is He ﷻ Who provides assistance.

صلى الله عليه وآله وسلم
يا رسول الله

# Chapter Two

## The Second Doubt

The erudite Master, the teacher of my teacher, Shah ʿAbd al-ʿAzīz b. Walī Allāh Dehlawī (*may Allāh ﷻ forgive us and them through His ﷻ Mysterious Grace and abundant Bounties*) clarifies this in his *Tafsīr 'Fatḥ al-ʿAzīz'*. Firstly, he explains the recognition and renowned perspective of the *Ahlus Sunnah wa Jamāʿat* with relevance to this Verse. Subsequently, he records that the *Tafḍīliyyah* (a *shiʿā* faction) proclaim that *atqa* means *taqī;* whilst this tense which is applied within the parameters of Comparative and Superlative Noun are devoid of its meaning. Consequently, in the event that such perception is not devoid of its comparative meaning, its application shall then also include the noble Prophet ﷺ. As a result, the excellence of Sayyiduna as-Siddīq al-Akbar ﷺ shall supersede the pre-eminence of the Messenger ﷺ of *Allāh* ﷻ; hence there is a consensus reached that this is absolutely deceptive and a fabricated system of belief.

Ḥaḍart Shah ʿAbd al-ʿAzīz ﷺ replies as follows:

> This is the answer of the *Ahle Sunnat wa Jamāʿat* to this statement that to apply the meaning of *atqa* as *taqī* is in contradiction to the Arabic language for the *Qur'ān* was revealed specifically in this language. Therefore, it is inappropriate to apply such a meaning to any Verse of the Holy *Qur'ān*, which is not instituted in the Arabic language. Here, the baseless notion of the *Tafḍīlī* is self-destructive, because in this Verse only the group of the exalted Prophets ﷺ are discussed. The reason for this is that the sacred *Sharīʿah* has already emphatically validated this fact. Invariably, it is a recognized, and an established fact that the Prophetic fraternity ﷺ holds the most exalted status amongst creation. They cannot be compared to others, and nor can be equated to them. We are given to understand that when the difference of status and levels of people are mutually discussed, the common law (*ʿurf*) of the sacred *Sharīʿah* thereby specifies this notion to the *Ummah,* and the common prescription is more potent than that of the customary prescription. An often-quoted example is that of a person, who affirms that wheat bread is the best. It should not be misconstrued that wheat bread is more excellent than almond bread; because almond is a fruit which is not commonly used; and therefore, it is excluded from this comparison. Wheat is a grain which is under

this discussion; and not almond which is a fruit.[164]
This citation of this example shall oppose Ḥaḍrat Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﷺ. *Allāh* ﷻ Knows best.

This *tafsīr* of Ḥaḍart Shah ʿAbd al-ʿAzīz ﷺ is in the *Farsī* (Persian) language and I have translated its content into the Arabic language.[165]

Hence, I, (Imām Aḥmad Rīḍā) do hereby comment with the help of my Gracious Lord ﷻ. The comment of Shah ʿAbd al-ʿAzīz is that to interpret *taqī* as the meaning of *atqa* is against the phraseology of the Arabic language, and therefore this assumption is forbidden and precluded. Have you not perceived the Divine Commandment of *Allāh* ﷻ?

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

*And it is He Who initially creates creation; then He repeats it, and that is [even] easier for Him.*[166]

The word أَهْوَنُ (even easier - a Comparative noun) is in correlation with the meaning of هِيْن (easy), because nothing is easier for *Allāh* ﷻ over other things [*Allāh* ﷻ Forbid! This means that some things for *Allāh* ﷻ are harder while other things are easier]. His ﷻ Divine *Qudrat* possesses the power to do everything with equivalence, and not something easily and others with difficulty. Moreover, the Verse could mean to create anything twice easily within your human vision. This second view which I have mentioned is derived from the category of the interpretation of the *Qur'ānic* words: عَسىٰ - (perhaps) and لَعَلَّ - (maybe); whereby both comprise the same meaning, and which are generally mentioned in the interpretations.

Similarly, the Commandment of *Allāh* ﷻ in which the meaning of the comparative noun is not considered to be in its realistic meaning is portrayed in the following:

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[164]This is Shah ʿAbd al-ʿAzīz concept translation. Refer to *Fatḥ al-ʿAzīz (Tafsīr ʿAzīzī)*, with relevance to Verse 92/17, p. 304, Muslim Book Depot Laal Kouah, Delhi Ed.
[165] The author, Imām Aḥmad Rīḍā ﷺ wrote this book in the Arabic language and you are reading its English translation.
[166]*Al-Qur'ān al-Karīm,* Surah Rūm, Verse 27

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

*The companions of Paradise, that Day, are [in] a better settlement and better resting place.*[167]

In the above cited Verse, the words خَيْرٌ (goodness) and أَحْسَنُ (better) are comparative nouns, but the meaning shall not be considered as being very good or better.

The reason is that there is no bliss for anyone in comparison to the dwellers of *Jannah*; and moreover, there is no better place for the dwellers of Hell. It could also mean that the aforementioned Verse was revealed to ridicule the *kuffār* as interpreted by the *Mufassirīn*.

Whilst taking all the interpretations into account, the fact of the matter is that the real meaning of a comparative noun shall remain as comparative and also as superlative. The meaning shall only be changed [168] when there is a demand of dire need of divertive indication as we have discussed in the past two Verses. Where there is no necessity or demand of divertive indication of the interpretation as contained in the Verse *atqa*, henceforth, we are not prepared to accommodate any meaning, except the excellence of its comparative noun. If anyone comments otherwise, we shall not classify it as a commentary, but categorize it as a distortion, just as in the past, we have expounded upon. This exposition is sufficient enough to refute the corrupt belief system of the *Tafḍīlis*.

Where Shah ʿAbd al-ʿAzīz ﷺ has articulated about the common specification, it is disclosed on the basis of acknowledgement of evaluation; and moreover, the wailing of

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[167] *Al-Qur'ān al-Karīm,* Surah al-Furqān, Verse 24

[168] I, (Imām Aḥmad Rīḍā) do hereby comment: This is an amazing thing that on one side there is a thought of no refuge for reservation and on the contrary, there is a decision that the tense of *Ism Tafḍīl* [a comparative noun] is absolutely void of excellence; when actually, only that is excluded from speciality for whom a proof of exclusion is established. Thereafter, for the rest, the general will remain on the attribute of generality and this is the truth. If this is not the case then, it will be not permissible to infer with any generality of the Holy *Qur'an* besides a few. This is so because most of the generalities are all inclusive of speciality. To an extent, it is said that there is no such general by which some has been specialized. This *Faqīr* (Imām Aḥmad Rīḍā) does not like the speciality answer because in this case, Verses of the *Qur'ān* will become hypothetical (*zannī*) and this contrary to our belief system. Almighty *Allāh* ﷻ Knows best.

the enemy is also taken into account. The antagonists are of the opinion that the usage of this tense of the comparative noun, and owing to its generalization, it also includes the exalted Prophets عليهم السلام. He accepted this assertion and provided an answer relevant to the common specification.

If you require a concrete answer, there is henceforth no general nor inclusion herein of the specification as assumed by the *Tafḍīlies,* and it is neither mentioned by the specification of Shah ʿAbd al-ʿAzīz Dehlawī رحمه الله. Therefore, if the word *atqa* is generalized, it shall then include all its prominence which refers to those who were bestowed with excellence and priority; and not to those who are superior and have already been blessed with excellence.

With the blessings of my Honourable Sustainer جل جلاله, the Eternal, and all-Knowing Lord جل جلاله, the secret here is that for the *afḍal* (اَفْضَلْ),[169] you need a *mufaḍḍal* (مُفَضَّلْ) and as well as a *Mufaḍḍal ʿalayh* (مُفَضَّلْ عَلَيْهِ). When مِنْ is used with an *Ism al-Tafdeel* (Comparative degree), the *Mufaḍḍal ʿalayh* (مُفَضَّلْ عَلَيْهِ)[170] is thereby inevitably applicable. In the event whereby an *Ism al-Tafḍīl* is used with an '*Alif Laam*' in conjunction, it shall then not be attributed to the *Mufaḍḍal ʿalayh;* but the '*Alif Laam*' shall refer to the *Ism al-Tafḍīl* as assigned accordingly and customarily. This is because a person who has excellence over another person is similar to *Ism al-Tafḍīl* when it is void of the '*Alif Laam,*' whilst *Ism al-Tafḍīl* is the benefit of اَفْعَلُ. This shall be determined when the *Mufaḍḍal ʿalayh* is determined. Therefore, the fixation of *Mufaḍḍal* is necessary for the fixation of *Mufaḍḍal*

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[169]The erudite *Qutb* and ʿĀlim-e-Rabbānī, Imām Aḥmad Riḍā رحمه الله was a *Bahr al- Ulūm* (ocean of Knowledge) and thus, he delves deep into a grammatical discussion. We do realize that many readers who are not aware of Arabic grammar shall experience difficulty in understanding this discussion. The erudite Imām Aḥmad Rīḍā رحمه الله states: We, therefore note down all the terms and their applications for the benefit of the reader. In Arabic grammar, an *Ism al-Tafdeel* is a comparative noun. When an *Afdal* (اَفْضَلْ - excellent) with similar characteristics of two or more entities are compared, with one entity having more characteristics of it, whilst other entities having lesser characteristics of it, we then use *Ism al-Tafdeel* for the purposes of comparison. *Ism al-Tafdeel* is a word that reveals the excess of a characteristic or its excellence. The entity which has more characteristics of it is called *Mufaddal,* whilst the entity which has lesser characteristics of it is called *Mufaddal ʿalayh* (مفضل عليه).

[170] *Ism al-tafdeel* is a word that tells the excess of a characteristic. The thing that has more of it is called *Mufaddal* (مفضل) while the thing which has less of it is called *Mufaddal ʿalayh* (مفضل عليه)

*ʿalayh*. When there is an absence of a clear fixation, the last resort is to necessarily accept an authorized fixation. Now ponder over that in terms of the sacred *Sharīʿah*. There is recognized evidence of some *Ummahs* (followers) having excellence over other *Ummahs* (followers). But there is no ascertained evidence in the sacred *Sharīʿah* of some *Ummahs* having excellence over the exalted Prophets of *Allāh* عليهم السلام. Therefore, the excellence of a follower (*ummatī*) over the Prophets عليهم السلام is neither estimated by the intention of the speaker, and nor by the understanding of the listener. Therefore, the exalted Prophets of *Allāh* جل جلاله, in such places shall initially not be included in this word, in order that there be no need to specify and exclude them. Ponder over this as it has a deep connotation! My deliberation and careful consideration on this issue reached the conclusion that I received the clarification from the Masters of Syntax, which is in conformity to my view. All praises are for *Allāh* جل جلاله.

The exalted Nūr al-Millat al-Dīn ʿAllama Jāmī رحمه الله asserted:

> The application of *Ism al-Tafḍīl* (comparative noun) is used to establish excellence of one over the other. Therefore, it is necessary in this comparison to mention the second person or entity which is categorized as the *Mufaḍḍal ʿalayh*. By the usage of مِنْ, as used on basis for reference, the presence of the *Mufaḍḍal ʿalayh* then develops into a clear manifestation. However, when it is used with the '*Alif Laam*,' the application of the *Mufaḍḍal ʿalayh* shall subsequently be deemed as a manifestation, because the '*Laam Taʿrīf*' – (the *Laam* of distinction)[171] refers to a specific entity. Owing to the prefix of the *Mufaḍḍal ʿalayh*, it is determined. Literally and legally it is discovered to be initially present. When we compare anyone more excellent than Zayd, we express عمرو الأَفْضَلْ – (ʿAmar is the person whom we refer to as being more excellent than Zayd). The conclusion arrived at is that the '*Laam*'), which is prefixed to the *Ism al-Tafḍīl* is discovered there in order to denote its attachment.[172]

Although I emphasized that this entire assertion requires a thorough scrutiny as well as a critical analysis, but however we do not deem this contention as being mandatory.

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[171] *Laam Taarīf* (لاَم التَّعْرِيف) is a definite article in Arabic Grammar.

[172] *Sharaḥ Jāmī*, under discussion of *Ism al-Tafḍīl*, p. 277, Matbaʿah Mustafāʾī, Lucknow Ed.

**Two Subtle Points:**

Similar to the clarification which is relevant to the subject of discussion by ʿAllama Jāmī ﷺ, Raḍī Istarabādī also explained it identically. This individual was a unique master during his era in the Sciences of Syntax (*ʿIlm al-Naḥw*) within his city. The city wherein he lived was extensively occupied by such masters, and yet he excelled amongst them. The sole reason as to why I did not quote his clarification is that he was entangled in such massive calamities. Those who have understood this perception have indeed understood it in reality.

The erudite Mawlāna Shah ʿAbd al-ʿAzīz Dehlawī ﷺ also quoted some honourable elders concerning another answer to the interpretation of the word *'atqa'*. I anticipate that one the elders to whom he makes reference to is his father, Ḥaḍrat Mawlāna Shah Walī Allāh Sāḥib Muḥaddith Dehlawī ﷺ.

**The answer is:**

The word *'atqa'* in this context alludes to its original meaning, i.e. one who is unique and possesses the highest degree of piety in comparison to others. To this fact everyone is explicit about those who are presently alive in order to reveal the state of *'atqa'* which was applicable to Sayyiduna as-Siddīq al-Akbar ﷺ during the last stages of his life in the era of his *Khīlāfah*. This was the time when Sayyiduna RasūlAllāh's ﷺ demise occurred from this transitory world. Since Sayyiduna Nabī ʿĪsā ﷺ was raised into the heavens, and therefore, he shall not be included amidst the living persons. Hence, it is not necessary for the individual to whom the word *'atqa'* is attributed that he would be the *'atqa'* in every era and eon, and moreover, the *'atqa'* which is comparatively aligned to every living and the dead shall otherwise, denote that there shall be no one in the world similar to that *'atqa'*.

The reason for this affirmation is that there is no contemplation of piety during infancy, and henceforward, every trait that is prescribed by the *Sharīʿah* is assessed during the ultimate years of life. These traits include justice, peace and harmony, *Ghawthiyat,*[173] *Qutbiyat,*[174] Sainthood and Prophethood. Therefore, when anyone, who is blessed with such attributes, the final stages of his life shall thereby be

[173] High stage of *Wilāyah* (Sainthood)

[174] The spiritual stage below the *Ghawthiyat* Station.

considered in conformity to these attributes, even though these attributes were non existent in the early stages of his life. Hence, '*atqa*' is that individual whose piety is of par excellence amongst all people present during his ultimate phases of life. This means that piety during the ultimate phases of life is the criteria for consideration of salvation. By virtue of this discussion the prerogative of the excellence of Sayyiduna as-Siddīq al-Akbar ﷺ is established without any prerequisite, reservation or interpretation.[175] (unquote)[176]

Shah ʿAbd al-ʿAzīz accorded preference to this discussion; because he is inclined to it, and therefore, nor did he criticize it.

أقول -I (Imām Aḥmad Rīḍā) say:

If *Allāh* ﷻ blesses you with the gift of intellect and a strong heart, you shall then be absolutely convinced that the above cited comments are nothing, except that of a gold plating (cosmetic). We do accept that العبرةبالخواتيم-[177] *It is the truth and compulsory to consider the end condition*. Does not a sound intellect testify to the fact that, when amidst the living, an attribute of an individual is revealed, his present condition is also thereby taken into consideration? It is not understood that it shall occur in the future. When the mind hastens towards it, the meaning therefore, becomes manifest with clear proof and hence, there is no need for any analogy to transform the mind to focus on another meaning in order to elucidate that this is an indication of a figurative meaning. What is the need of a figurative meaning, when our etymology is correct, which discloses the real meaning without any hesitation and interpretation? Furthermore, according to the etymology of Shaykh ʿAbd al-ʿAzīz ﷺ, the real meaning is appropriate, because such common specifications are embedded in the mind which does not compel its declaration.

It is stated that by the indication of its common usage, it is equated to a clear evidence. Therefore, even with this specification, it does not generally lose its crucial meaning, as it is expounded upon in the books of *Usūl al-Fiqh* (Principles of *Islāmic* Law).

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[175] *Fatḥ al-ʿAzīz (Tafsīr ʿAzīzī)*, relevant to Verse 92/17 p. 304, Muslim Book Depot Laal Kouah Delhi ed.
[176] This paragraph was translated into Arabic by Imām Ahmad Riḍā ﷺ from the original Persian text and thereafter into English by the translator # *Faqīr ʿAbd al-Hādī al-Qādirī*.
[177] *Saḥīḥ al-Bukhārī*, Book of Predestination, Vol. 2, p. 978, Qadīmī Kutub Khāna, Karachi Ed. and *Kanz al-ʿUmmāl, Ḥadith* no. 590, Vol. 1, p. 124, Muasasat al-Risālah, Beirut Ed.

Moreover, the most surprising feature is that Shah ʿAbd al-ʿAzīz ﷺ reputes this *Takhsis-e-Urfi* – (common specification) as a formality and interpretation, where there is an authentically established proof from the *Qur'ān* and *Ḥadith*. If this was an example of formality, henceforth, conceive how many formalities would be discovered in the Holy *Qur'ān* and *Aḥādith* of Sayyiduna RasūlAllāh ﷺ.

An even more astounding aspect is when Shah ʿAbd al-ʿAzīz ﷺ asserted that his preference is free of formalities, where it is dependent on a farfetched weak interpretation and assessment. This is because Sayyiduna as-Siddīq al-Akbar ﷺ was never the most pious in his life from amongst all the existing people. Nor is this our claim or a claim of others, because the predominant and fundamentally established principle is that Sayyiduna Nabī ʿĪsā ﷺ is alive, and because he is in the heavens; hence, he is included amongst the human race on earth. This assessment is only agreed upon by the Shah ʿAbd al-ʿAzīz ﷺ family, and they do not have any proof of its veracity. For instance, if we do accept this view, why were they then unmindful of the condition of Sayyiduna Khiḍar ﷺ? Pertaining to Sayyiduna Khiḍar ﷺ, there exists trustworthy and amenable evidence that he is a Prophet of *Allāh* ﷻ, and that he is alive within a consecrated earthly life to this present day.[178] Similarly, is the life of Sayyiduna Idrīs ﷺ and Sayyiduna Ilyās ﷺ as revealed distinctly in '*Sharḥ Maqāsid*'. At this juncture, if a justification is furnished that these exalted personalities are not visible to us, and are not inhabitants similar to us in cities, they would therefore be included amongst the deceased. Hence, it shall be affirmed that this justification shall be more superfluous than the first justification. Ponder thereupon!

Apart from the former mentioned interpretation, we have also clarified that the attainment of future attributes is applicable in a figurative manner; and therefore, the meaning attached to a figurative attribute requires an analogy. Consequently, this is an exclusive jurisdiction of the exalted Prophets of *Allāh* ﷺ. This analogy reveals the real meaning. To ascribe this analysis as the real meaning is a commendable phenomenon. Similarly, to ascribe the same analogy, and whilst applying it to the figurative meaning is even more commendable.

There are yet many aspects herein which are concealed. Because of the apprehension which may lead to an intensive, detailed and lengthy discussion, we have subsequently

[178] *Sharḥ al-Maqāsid,* Chapter 6, Vol. 2, p. 311, Dār al-Maʿārif al-Noʿmaniyah, Hyderabad, Deccan Ed.

omitted it. Hence, this is the true and correct meaning which this ineffectual servant has established, solely through the assistance and *Taufīq* of the Magnificent Lord جل جلاله.

At this juncture, I further pronounce and presume that there is a very logical fact to which no one has been attentive. The fact is that a *Mufaḍḍal ʿalayh* is essential for an *Ism al-Tafḍīl*, which is used with the word مِنْ or for reference (*iḍāfat*) in which the *Mufaḍḍal ʿalayh* is clearly manifested as we have formerly documented.

Now we ought to examine who the *Mufaḍḍal ʿalayh* is, when the *Ism al-Tafḍīl* is defined by the '*Laam,*' and moreover, what is its benefit?
Its benefit comprises a few reasons:

1) The familiarity and recognition of excellence in this situation of all the individuals about whom we have formerly mentioned, e.g. '*wheat bread is the best,*' and that wheat bread takes precedence over other grains. Within this discussion and context, it is Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه who possesses excellence over the *Ummah*.
2) Amongst the individuals, the benefit of recognized excellence is restricted to some individuals, whilst it is not being restricted to some others.[179]
3) Nor is the first case or the second affixed, but entails the probability of both.

In the first instance, our conviction is proven, and our goal is attained by the acceptance of the excellence of Sayyiduna as-Siddīq al-Akbar رضي الله عنه as being absolute.

In the second instance, since its inception, it is futile, because preference is attached without the preferred, and therefore, declared as null and void. Do you not perceive the following Commandment of *Allāh* جل جلاله, whereby He جل جلاله cautions:

﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾

*Proclaim the Purity of your Lord, the Supreme.*[180]

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[179] '*Some*' refers to those who are excluded from the *entirety* (on condition of absence / exclusion) - (*ba sharte la-shay*), but those without any restrictions, the probability is that it is limited to '*some*' as بعض العالم شاعر – '*some of the scholars are poets*' and the probability is that the remaining are also included as it is enunciated الانسان حيوان– '*The human is a being.*' At places, its application befits all, because that '*entire some*' will also be included without restrictions. # Imām Aḥmad Riḍā رحمه الله.

[180] *Al-Qur'ān al-Karīm*, Ch. 87 Surah Aʿlā, Verse 1

The gracious Prophet ﷺ supplicated in the Divine Court of *Allāh* ﷻ:[181]

اِسْمَعْ وَاسْتَجِبْ اَللّٰهُ اَكْبَرُ اَلْاَكْبَر

*O Allāh! Listen to (our) supplications and accept them.*
*Allāh is the greatest, the greatest.*[182]

In one narration, in this instance, the second '*Al-Akbar*' is for glorification. This *Ḥadith* is narrated by Abu Dāʿūd, Nisāʿī and Ibn al-Sinnī.

*Musnad Abī-Yaʿla* narrates on the authority of Sayyiduna Anas رضي الله عنه, who reports that the Messenger of *Allāh* ﷺ asserted:

اَللّٰهُ الْأَجْوَدُ الْأَجْوَدُ

*Allāh ﷻ is the utmost generous of all the most generous.* [183]

Similarly, is the narration of the *duʿā* rendered by Sayyiduna ʿAbdullāh ibn Masʿūd رضي الله عنه between *Safa* and *Marwa*:

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

*O Allāh! Forgive and be gracious, indeed You are the most honourable and generous.* [184]

In fact, the greatest proof is that a worshipper pronounces it daily in his *sajdah*:

سُبْحَانَ رَبِّيَ الْأَعْلٰى

*Glorified is my Lord, the Supreme.*

In all these citations, they are absolutely applicable to excellence; and therefore, the other views are declared to be false.

In the third instance, the verse shall be *mujmal* (abridged) in the event when excellence is applied to all; and in the event when *mujmal* is not mentioned therein, it shall be

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[181] *Sunan Abī-Dāʿūd,* Book of Salāh, Vol. 1, p. 211, Aftāb ʿĀlam Press, Lahore Ed.
[182] *Shoʿib al-Imān,* Vol. 1, p. 433, *Ḥadith* no. 622
[183] Musnad Abi Yaʿla, Vol. 5, p. 176, *Ḥadith* no. 2790, reported by Sayyiduna Anas ibn Mālik رضي الله عنه.
[184] Musannaf ibn Abī-Shaybah, Book of Ḥajj, Vol. 3, p. 404, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

assessed as *Mutashabihāt*[185]. No one has ever assessed this application amongst the Verses pertaining to *Mutashabihāt*. *Alḥamdulillāh*! We have discovered clarity of this Verse directly from the one upon whom it was revealed, and i.e. from none other than the exalted Master, Sayyiduna RasūlAllāh ﷺ.

Imām Abu-ʿUmar b. ʿAbd al-Barr ﷺ extracts on the authority of Imām Shaʿbī ﷺ, who narrates that I inquired from Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ, or he was questioned: '*Inform us as to who the first person was, who had embraced Islām?*' He replied, '*Did you not hear the words of Ḥassān ibn Thābit?*'

1) When you remember the dejection of your true friend, remember then the great deeds of your brother Abu-Bakr ﷺ.
2) Who is the best of creation after the beloved Prophet ﷺ, the most pious, just and the one who strictly fulfils promises?
3) He was the second person in the cave (of *Thawr*) in the Prophet's ﷺ company, when companionship was of a praiseworthy disposition. Furthermore, he was the first from amongst the people to bear testimony to the Messengers.[186]

We were informed by ʿAbdur Raḥmān, who narrates from Ibn ʿAbdullāh Makkī, and he narrates from ʿĀbid Zubaydī Madanī, whilst he narrates from Fulānī, who narrates from Ibn Sinna, and he narrates from Sharīf, whilst he narrates from Arkamāsh, who narrates from Ibn Ḥajar ʿAsqalānī, and he narrates from Kamāl Abu al-ʿAbbās. He states that he was informed by Abu-Muḥammad ʿAbdullāh b. Ḥusain b. Muḥammad b. Abī-Tā'ib, who narrates from Muḥammad b. Abī-Bakr Balkhī, whilst he narrates from Ḥāfiz Salfī, and he narrates from Abu-ʿImrān Mūsā b. Abi Tilmīz, who narrates from Imām Abu-ʿUmar Yūsuf b. ʿAbd al-Barr, who records in '*Isti ʿāb*' that Sayyiduna RasūlAllāh ﷺ questioned Ḥaḍrat Ḥassān ﷺ: '*Did you say something about Abu-Bakr?*' He replied in the affirmative, and thereby, recited the following verses:

There is a fourth verse in the following ode:

4) He was the second of the two in the cave. Indeed! The enemies searched for them, when he had ascended the mountain.

The Prophet of *Allāh* ﷺ heard these verses and was very pleased and exclaimed: '*Ḥassān!*

[185] A Verse that may possess many meanings
[186] *Al-Isti ʿāb fī Ma ʿārifat al-Aṣḥāb*, Vol. 3, p. 93, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

*You have beautifully said it.*'[187]

There is also a fifth verse quoted:

5) He was a friend and beloved of the Messenger ﷺ of *Allāh* ﷻ. People are aware that he was the best amidst creation (after the Prophets), and whom the Prophet ﷺ did not rank anyone equal to him.[188]

أقول - I (Imām Aḥmad Rīḍā) say that there is another narration to the second verse:

2b) The Prophet ﷺ of *Allāh* ﷻ did not substitute him with anyone.[189]

The first narration of Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ is recorded by Imām Tabrānī ﷺ in his '*Muʿjam al-Kabīr,*' and by ʿAbdullāh b. Aḥmad ﷺ in his '*Zawāhid Zuhd*'.[190]

This *Ḥadith* is *'Marfū' – (elevated)* which reveals that the exalted Prophet ﷺ had heard its verses, and moreover, had praised them. Its origin is narrated by Imām Ḥākim ﷺ, which Ghalib b. ʿAbdullāh ﷺ had heard from his father, who narrates from his grandfather Ḥabīb b. Abī-Ḥabīb.[191] Ibn Sāʿad ﷺ in his '*Tabqāt al-Kubra*' and Imām Tabrānī ﷺ narrate from Imām Zuhrī ﷺ and Imām Ḥākim ﷺ, through the medium of Mujāhid ﷺ, and also personally narrate from Imām ʿĀmir Shaʿbī ﷺ a similar *Ḥadith* to Sayyiduna ʿAbdullāh ibn ʿAbbās ﷺ.[192] Here the Masters of *Ḥadith* are well aware that the narration of such a *Mauquf Ḥadith*[193] is within the category of a *Marfūʿ Ḥadith,*[194] because a statement concerning the *mujmal* (abridged) cannot be interpreted by one's opinion. Therefore, it is affirmed that when a *mujmal* (abridged) statement is not issued; and the revelation of the *Qur'ān* has stopped and nor does not elaborate upon it,[195] the *mujmal* shall then

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[187] *Al-Istiʿāb fī Maʿārifat al-Aṣḥāb,* Vol. 3, p. 93, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

[188] *Ibid*

[189] *Al-Mustadrak līl Ḥākim,* Vol. 3, p. 64, Dār al-Fikr, Beirut Ed.

[190] *Al-Moʿjam al-Kabīr, Ḥadith* no. 12562, Vol. 2, p. 89, Al-Maktabah al-Faysaliyah, Beirut Ed.

[191] *Al-Mustadrak līl Ḥākim,* Vol. 3, pp. 65/78, Dār al-Fikr, Beirut Ed.

[192] *Al-Mustadrak līl Ḥākim,* Vol. 3, p. 64, Dār al-Fikr, Beirut Ed.

[193] *Mauqūf:* (suspended) *Mauqūf* is a *Hadith* wherein the *Saḥābah* does not make this fact explicit that he is narrating something from *the Prophet ﷺ of Allah* ﷻ e.g. the narrator affirms that Sayyiduna Abu-Hurayrah stated such and such.....

[194] *Marfuʿ* (Traced Directly) – This is a *Ḥadith* which is not as strong as *Muttasil* or *Mawsūl* (joined) classification, which is traced directly to the Holy Prophet ﷺ

[195] There is an implication, which is intended to pronounce the demise of the exalted Prophet ﷺ. This means that in the physical phase of the Messenger ﷺ of *Allāh* ﷻ there was no clarification of the *Mujmal* by either

transform into a *mutashābah*[196]. At this juncture, take heed of another fact, and that is the statement which meets with precision; e.g. in the *Qur'ān*, in the case of whatever that is being mentioned in a *mujmal* (abridged) mode, and when the *Ḥadith* verifies it, henceforth, whatever was mentioned in the *Ḥadith* shall also qualify within the same rank of *nass* (decisive proof) of the *Qur'ān*.[197]

This is such because the benefit of a statement is to remove all doubts, and in order to attach a meaning to whatever its likelihood is. Therefore, the ruling which is applicable to a statement is that of the analogy, and by the understanding and usage of the speech. It shall be applicable to the speech itself. This aspect has been verified in the Principles of *Fiqh*.[198] Therefore, by virtue of the Divine Verse, it is established that the excellence of Sayyiduna as-Siddīq al-Akbar ﷺ is proven above all other persons. All praises are for

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a *nass* of the Holy *Qur'ān, and* nor a *nass* of the beloved Prophet ﷺ. In this case the *Mujmal* shall be classified as *Mutashabih*.

[196] A statement possessing many *meanings*

[197] ʿAllama Akmal al-Dīn Bābarti ﷺ elaborated in his '*Ināyah*', the *Sharḥ* of '*Hidāyah*' that if any *Mujmal* of the *Qur'ān* is supported with a proof of presumption (e.g. *khabare wāhid - a single narrator without a chain of support, solitary report - refers to any report that is not mutawatir*), then the ruling will be attributed to the *Qur'ān* and not to the statement of the proof (*khabare wāhid*). This is because we acknowledge the *farḍiyat* (compulsion) in the *Qada Ākhirah* which was confirmed by a *khabare wāhid*. A *mujmal* statement from the *Qur'ān,* still holds its status, as the *Qur'ān* and the proof of *farḍ* is derived from the *Qur'ān*. We did not acknowledge the *farḍiyat* of *Surah Fātiḥa* owing to a *khabre wāhid,* because Almighty *Allāh* ﷻ states; فاقرؤاماتيسر – *read what is easy*, and that which is specific and not *mujmal*.

[198] But if you are a seeker, then scrutinize these Aḥādith which have reached the level of *tawātur* (recurrence) and enunciates that the *Imān* of Sayyiduna Siddique al-Akbar ﷺ is weightiest in comparison to the *Imān* of the entire Ummah and Sayyiduna Siddique ﷺ is the most lofty and excellent after the exalted Prophets and Messengers ﷺ. All these Verses may be categorized as the declaration of '*atqa*' as *Allāh* ﷻ asserts in the Holy *Qur'ān*; إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ (*indeed the more honourable among you, in the sight of Allāh, is one who is more pious among you*) and the Holy Prophet ﷺ pronounces: *'There is no comparison to piety'*. One must observe such *Aḥādith*. *Insha-Allāh*, you shall discover such *Aḥādith, quoted* in abundance in my book.

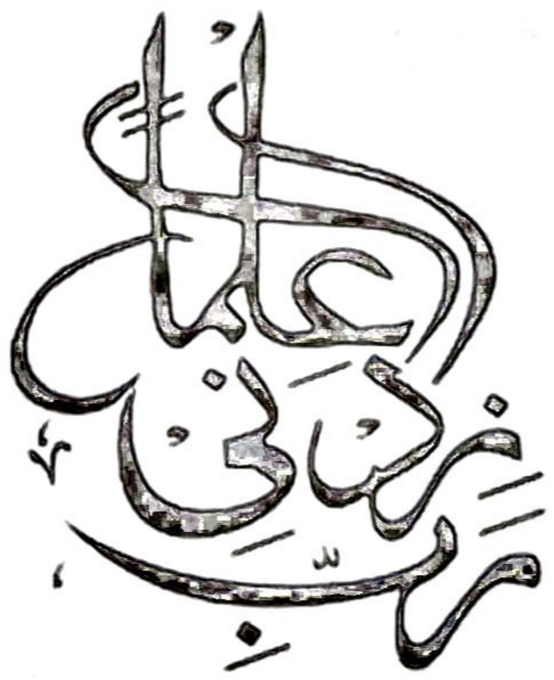
Ibn ʿAdī in his '*Kāmil*' and Daylamī in his '*Firdous*' narrate from Sayyiduna ʿAbdullāh ibn ʿUmar ﷺ that the beloved Prophet ﷺ states: *'If the Imān of Abu-Bakr is compared to the Imān of the entire Ummah, then Abu-Bakr's Imān will be heavier.'*

Ibn Rahawiyyah in his '*Musnad*' and Bayhaqī in his '*Sho ʿuab al-Imān*' narrate with a sound chain from Sayyiduna ʿUmar al-Fārūq ﷺ; *'If the Imān of all the people is weighed with the Imān of Abu-Bakr, then Abu-Bakr's Imān will be heavier.'*

It is understood that in fluctuation, there is a conjunction between *Taqwa* (piety) and *Imān* (faith). Hence, the conclusion is that the piety of Sayyiduna Siddique al-Akbar ﷺ is the most excellent in the *Ummah*. In this way *mujmal* is explained. All praises are for *Allāh* ﷻ Who is the Owner of Beneficence.

*Allãh* جل جلاله, the Supreme Being.

أقول - I (Imām Aḥmad Rīḍā) say, if anyone elucidates that the form of *Ism Tafḍīl* means اَفْعَلُ - *excessive deeds;'* our answer follows thereby, that when the meaning of '*excessive deeds*' is procured, it means to separate the *Ism Tafḍīl* from the *mufaḍḍal ʿalayh;* whilst in the original condition of the *Ism Tafḍīl,* it is dependent on the *mufaḍḍal ʿalayh.* To separate the original condition of a word means to transform the immediate comprehension of its real factual meaning, which inevitably requires an analogy. But where is an analogy of necessity, and what is the need for it? Yes, '*excessive deeds* - كثير العمل' are beneficial in the understanding of the form of *mubãlaghah,* (a hyperbolic participle) but there is a great difference between *Ism Tafḍīl* and *mubalaghah*. Please be cautious of this facet. It is Almighty *Allãh* جل جلاله Who grants *Taufīq*!



# Chapter Three

## The Third Doubt

This doubt pertains to the analogy of the *Ahle Sunnah wa Jamā'at* who are in the major premise, (*kubra*)[199] for the Verse which follows ﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾ *(indeed the more honourable among you, in the sight of Allāh is one who is more pious among you,)* is applicable to '*atqa*'. Hence, the conclusion of both the pre-ambles are that Sayyiduna as-Siddīq ﷺ is '*atqa*' and moreover, every '*akram*' (most honourable) is categorized as '*atqa*' (most pious). This is not located in the first figure (*al-shakl al-awwal*); and not even in the second figure (*al-shakl al-thānī*), because there are no differences in the attributes. When you convert *Kubra* to the antonym, it shall then develop into *mujibah juz'iyyah,*[200] which shall include some as '*atqa;*' and whilst some as being '*akram*'. At this instant, if we so desire to formulate the first form, the missing condition, then it has to be the formula of *Kubra,* which is termed as *'mujibah juz'iyyah'*. Hence, these people express that the benefit of both the following Verses: ﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾ and ﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾ is neither harmful to us, and nor is it beneficial to you. This is the very same doubt about which I was informed that a *Tafḍīlī* presented to one of our *Sunni 'Ulama.*

At this juncture, I affirm this fact through the *Taufiq* of *Allāh* ﷻ. How weak are these objections which are false, discarded, and ineffectual in totality. It is absolutely not worthy of an answer. Since it was presented and refuted by the antagonists, it therefore, deems necessary to expose the truth.

Therefore, understand this clearly that the secret subtlety of the Sublime Lord ﷻ has inspired me in twelve ways with Divine Guidance to annihilate the deceitfulness of the philosophers.[201] Of the twelve, three are the essence. Now listen to them as each one is sufficient and soothing.

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[199]This is a term of *Mantiq* – Logic. The major premise (*al-muqaddamat al-kubra*) whilst the other is the minor premise (*al-muqaddamat al-sughra*), because of a correlation (*qarinah*) between the two premises, wherein they are united through a common middle term (*al-hadd al-ausat*).

[200]The particular affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed only as a part of the class denoted by the subject similar to the statement: *"Some cats are black,"* or *"Some snakes are poisonous"*

[201] These pronouncements which are made with humility by the eminent 'Ārif-Billāh, Imām Aḥmad Rīḍā ﷺ are waves of the oceans of *'Ilme Ladunnī* which Almighty *Allāh* ﷻ has imbued into his sanctified heart. # *Translator.*

**My First Reason:**

If the antagonist had the least ability to understand phraseology of the Holy *Qur'ān* and *Ḥadith* or the narrations of the *'Ulama* pertaining to the Reason for Revelation; or the *Ḥadith Marfū'ah*[202] of the beloved Messenger ﷺ, which concerns the *Tafsīr* of the *Qur'ān;* or possess the knowledge of the words of the illustrious *'Ulama* and exalted Imāms of *Dīn*; or listened to a discourse with understanding; and thereby, applying the words which complements the real objective, he would have then understood that contained in the Verses, with regard to '*akram*' as a *maḥmūl* (application) and '*atqa*' a *mawdū* (subject) are reliable and authentic. Here the speech was revealed with the predicate first, which henceforth, was followed by the subject. Our claim is substantiated with a few proofs. It is Almighty *Allāh* ﷻ, Who had informed me about this through His ﷻ Benediction.

Now pay attention to what I (Imām Aḥmad Rīḍā) pronounce:

Firstly, in the era of ignorance, people were very proud of their lineage and impressed upon their social structures that whosoever's lineage is better, is more excellent. With the advent of *Islām,* and by the proclamation of the Divine Commandment of *Allāh* ﷻ: ﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾ *(indeed the more honourable among you, in the sight of Allāh is the one most pious amongst you.)* this pagan practice of ignorance was opposed.

The reason for dispute is that what is the noun form of the adjective '*Afḍal*'? There was no dispute pertaining to the adjective form of '*Afḍal*'. This is similar to one, posing a question: *'What is the most delicious food?'* Someone replies: الحامض الذ - *sour is the tastiest food.'* You shall negate the former mentioned reply; but in fact: ألذُّها أحلاها (*The tastiest food is that which is the sweetest)*. Hence, your reference actually pertains to that food which is the sweetest. ألذُّها أحلاه according to the composition of its syntax, even though ألذُّ is the subject and أحلا the predicate, but the meaning is أحلاها ألذُّها, whilst the subject is أحلاها and the predicate is ألذُّها. Hence, the actual meaning shall be: '*The sweetest food is the tastiest.*' The reason for this is that in the Verse pertaining to '*atqa*' which was revealed, shall accordingly be similar to أحلاها. Both shall be comparable to a mirror, meaning that both

[202] *Marfu'* - A narration of high ranking of the Holy Prophet ﷺ. Refer to books of *Ḥadith* Classification for details.

with the reference are intended to point out to the entity (*dhaat*) to which it is subjected. The meaning of '*akram*' is '*afḍal*' and the subject is applied to it is '*atqa*'. Therefore, '*atqa*' is the '*maḥkūm ʿalay*'[203] and '*afḍal*' is the '*maḥkūm bihi*'[204] as in the application of ألذُّها to أحلاها. Thus, أحلاها is the '*maḥkūm ʿalay*' and ألذُّها the '*maḥkūm bihi*'. A predicate is that whose application is made and not on whom it is made.

One who possesses a certain degree of proficiency of the Arabic language shall understand such phraseologies. When such speech, as discussed above is viewed, the mind then impulsively understands the concept that it intends the praises and excellence of the pious. This intends to motivate one towards piety, and also proclaims the delightful glad tidings which have been promised. *Allāh* ﷻ pronounces that the one who is pious shall be a person of dignity and excellence.

Consequently, the *Mufassirīn* have explained this very concept with regard to dignity and piety. Zamakhashrī was an authority on the enhanced features of Arabic phraseology, and was regarded as a profound linguist of the Arabic language. In his *Tafsīr*, Zamakhashrī discloses the following:

> The wisdom that is portrayed in retaining you in tribes and nations is for you to recognize your lineage, in order that you do not ascribe yourselves to other than your ancestors. This does not mean that you express pride and pomp on your clans and tribes and claim excellence due to it. Thereafter, *Allāh* ﷻ revealed the Commandment: إِنَّ أَكْرَمَكُمْ عِندَ اللهِ أَتْقَاكُمْ *(indeed the more honourable among you, in the sight of Allāh is the one most pious amongst you)* in order to signify the characteristic by virtue of which a human being is more excellent than the other; and attains honour and esteem from *Allāh* ﷻ. There is another *Qir'at* in this Verse which is read as أَنَّ with a *fataḥ*. This will now mean: *'why should we not be proud of our lineage?'* to this *Allāh* ﷻ replied, *'Because the most honourable person in the sight of Allāh* ﷻ *is he who is most pious and not he who has the best lineage.'* (unquote)[205]

Imām Nasafī ﷺ, in his '*Madārik*' also commented the on a similar perspective.[206]

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[203] Denotes the subject
[204] Denoted the predicate.
[205] *Al-Kash'shā, relevant to* the Verse 49/13 Vol. 4, p. 375, Dār al-Kitāb al-ʿArabī, Beirut Ed.
[206] *Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī)*, Vol. 4, p. 173, Dār al-Kitāb al-ʿArabī, Beirut Ed.

## My Second Reason:

The reason for the Revelation of the *Qur'ān* was to inform humankind of the Laws of which they were oblivious. Had the *Qur'ān* not informed them, they would not have the relevant knowledge thereof. These Laws are essential for salvation and destruction; honour and dishonour; acceptance and rejection, whilst coupled with pleasure and wrath. The *Qur'ān* was not revealed to describe perceivable entities (*maḥsūsāt*). Hence, perceive whether a man's piety and wretchedness are included amongst those factors, whose knowledge is connected with his senses. Furthermore, it is impossible for the intellect to perceive who is honourable in the Sight of *Allāh* ﷻ, and therefore, the Divine Injunction confirms to us that he who is '*atqa*' (pious) is '*akram*' (honourable) in the Sight of *Allāh* ﷻ. In light of this regulation, to classify the '*akram*' and '*maḥkūm ʿalay*' as the subject is in fact an indication of the righteous heart. The truth is that this reason came to mind, when I had heard about this doubt, and subsequently, I commenced with the compilation of this book. During my compilation, I referred to Imām Rāzī's '*Tafsīr Mafātiḥ al-Ghayb,*' wherein I discovered that this erudite master was conscious of this doubt. His comments are similar to what I have invariably cited.

He states:

> **Objection:** if it is said that this Verse denotes the fact that every '*akram*' is '*atqa,*' this does not necessarily mean that every '*atqa*' is '*akram*'.
>
> **Answer:** For a human to be '*atqa*' is such an attribute, which is understood and perceived by the senses. However, '*akram*' and '*afḍal*' are such attributes which are neither known nor perceived. To affect the unknown as known to the people is a commendable gesture, whilst its antithesis is unproductive, i.e. to provide information pertaining to something of the unknown, which is non-existent. Therefore, the declaration of the Verse created a doubt in the minds of the antagonists as to who is '*akram*' (*most honourable*) and '*afḍal*' (*most excellent*). Hence, the answer was issued that '*akram*' (most honourable) is in correlation with '*atqa*' (the most pious). Therefore, if the declaration of the Verse is such, it's structure shall then be: أَتْقَاكُمْ أَكْرَمَكُمْ عِنْدَاللهِ (*The most pious amongst you is the most honourable amongst you in the sight of Allāh* ﷻ).[207]

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[207] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr)*, relevant to the Verse 92/17, Vol. 31, p. 205, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

أقول - I (Imãm Aḥmad Rīḍã) say: Maybe you have understood the differences between these two comments, and as well as their vast differences, which we have cited in this reason; and moreover, we shall soon declare it in the other reason. This is the Blessings of *Allãh* ﷻ, Who bestows upon whom He ﷻ Wills, in accordance to His ﷻ Ordinance. All praises are for *Allãh* ﷻ Lord of the worlds.

ثمّ أقول - I (Imãm Aḥmad Rīḍã) further pronounce: Shortly your whims and fancies may confront you, thus causing disruption, which may compel you to query: '*Is taqwa not an action of the heart?*' Almighty *Allãh* ﷻ confirms:

﴿أُولٰئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى﴾

*(they) are the ones whose hearts Allãh has tested for piety...* [208]

The second Verse reads as follows:

﴿...وَمَنْ يُعَظِّمْ شَعَائِرَ اللّٰهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ﴾

*....and whoever reveres the symbols of Allah – this is then part of the piety of the hearts.* [209]

The *Ḥadith al-Sharīf* stipulates that Sayyiduna RasũlAllãh ﷺ states:

اَلتَّقْوٰى هٰهُنَا اَلتَّقْوٰى هٰهُنَا

*'Piety is here, piety is here.'* [210]

Whilst pointing towards his ﷺ sanctified chest Sayyiduna RasũlAllãh ﷺ impressed upon the above mentioned *Ḥadith*. On the authority of Sayyiduna Abu-Hurayrah رضي الله عنه, this *Ḥadith* is narrated by Imãm Muslim رحمه الله, and as well as by many other *Muḥaddithīn*.

In another *Ḥadith*, the beloved Messenger of *Allãh* ﷺ enunciates:

لِكُلِّ شَيْءٍ مَعْدَنٌ وَمَعْدَنُ التَّقْوٰى قُلُوْبُ الْعَارِفِيْنَ

*There is a treasury for everything and the treasury of piety is*

[208] *Al-Qur'ān al-Karīm*, Surah al-Ḥujarāt, Verse 3
[209] *Al-Qur'ān al-Karīm,* Surah al-Ḥajj, Verse 32
[210] Cited in *Sho'ab al-Imān* Vol. 13 pg. no. 474

*the hearts of the Ārifīn (Gnostics - Knowers of Allāh, the Awliya.)*

The above quoted *Ḥadith* is narrated by Imām Tabrānī رحمه الله from Sayyiduna Abdullāh ibn ʿUmar رضي الله عنهما and Imām Bayhaqī رحمه الله from Sayyiduna ʿUmar al-Fārūq رضي الله عنه.[211]

Subsequent to listening to the Verses of the Holy *Qur'ān,* and as well as the narrations from the *Ḥadith al-Sharīf*, how could you proclaim that *taqwa* (piety) is from the *maḥsūsāt* (perceivable entities)?

أقول - I (Imām Aḥmad Rīḍā) say: Indeed! The locus of piety is the heart, and it is on this the basis we affirm that when Sayyiduna as-Siddīq al-Akbar رضي الله عنه was the most pious in the *Ummah*, it is then an indispensable fact that from amongst the *Ummah,* he possessed the most *maʿrifah* (gnosis) of *Allāh* جل جلاله. Moreover, let it be clearly known that the heart is the king of all the organs in the body and when the kingdom of a thing takes control of it, then the entire body is subjugated to it and its signs become manifest on the organs.

Modesty and sadness, gladness and anger, etc. are deciphered by the characteristics of the heart. The Prophet of Mercy ﷺ states: *'Listen! Indeed, there is a piece of meat in the body. When that is rectified, the entire body is rectified and when that is corrupt, the entire body gets corrupt. Are you listening! That is the heart.'* Imām Bukhārī رحمه الله and Imām Muslim رحمه الله narrate this *Ḥadith* from Sayyiduna Nuʿmān b. Bashīr رضي الله عنه.[212]

A second *Ḥadith* reports that Sayyiduna RasūlAllāh ﷺ states: *'When you notice a person regularly frequenting the Masjid, then testify about him being a muʿmin.'* All of the following Imāms narrate this *Ḥadith* from Sayyiduna Abu-Saʿīd al-Khudrī رضي الله عنه Imām Aḥmad b. Ḥanbal, Tirmīdī, Nisāʿī, Ibn Mājā, Ibn Ḥibbān, Ibn Khuzaymah, Ḥākim and Bayhaqī رحمهم الله[213].

**My Third Reason:**

The third reason pertains to the details, and reason for Revelation (*wajhun-nuzūl*) as pronounced in the preceding Verse, which in fact, could only be authentic in

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[211] *Al-Moʿjam al-Kabīr, Ḥadith* no. 13185, Vol. 12, p. 303, Al-Maktabah al-Faysaliyah, Beirut Ed.
[212] *Saḥīḥ al-Bukhārī,* Book of *Imān,* Vol. 1, pg. 13, Qadīmī Kutub Khāna, Karachi Ed.
[213] *Jāmeʿ al-Tirmidī* Book of *Tafsīr,* relevant to Verse 9/18 Vol. 2, p. 135, Amīn Co., Delhi Ed. and *Musnad Imām Aḥmad b. Ḥanbal* on the authority of Sayyiduna Abu-Saʿīd al-Khudrī, Vol. 3, p. 68

accordance to the meaning of the Holy *Qur'ãn,* when it is in conformity with '*atqa'* as being the subject in the sacred Verse. If it is made the subject of '*akram,'* the objective would thereby not be achieved; and hence, the arrow shall miss its target.

Previously a narration of Sayyiduna Yazīd b. Shajrah ﷺ was alluded to wherein it was discussed that the Messenger ﷺ of *Allãh* ﷻ had visited a slave, who was sick and had a dark skin.The inference of this narration shall be as follows: *'Oh people! You have regarded this slave as inferior, because he is black in complexion. Therefore, you said that the Prophet ﷺ visited a wretched person and also part took in his janãza prayers.'*

Let it be clearly mentioned that he is honourable and noble to me, because he was pious and according to us, the criterion for excellence is piety. Hence, he who is pious is honourable, although he is a black slave with a nose-cut. One who has a delightful taste shall surely be of the same opinion of the concept, and understanding of this Verse of the *Qur'ãn.*

Certainly, O *Tafḍīlīs!* The meaning you assumed here is by virtue of the fact that, the meaning of the Commandment of *Allãh* ﷻ shall be: *'He was honourable and every honourable is pious therefore, our beloved Prophet ﷺ visited him and part took in his burial.'*

Have you witnessed how weak and defective is this inference? This is so because here, it should have been inferred with such a thing that is accepted to them, and this is mandatory to such a thing that they do not accept. I have explained this during my discussion concerning '*atqa'*.

In their view the slave did not possess the state of honour and nobility as such. Otherwise, they would not have uttered all those remarks, as they had done so previously. The pre-amble which is attached to the sacred Verse shall deem not as beneficial (*Allãh* ﷻ forbid!), because it was in refutation of the *kuffãr* within the context of a decisive concealed statement, which claims that the slave was honourable and noble in the Divine Sight of *Allãh* ﷻ. After this clarity what is the need to say that every honourable noble is pious? The dispute was not in reference to piety, and hence, it included the traits of excellence and nobility.

The essence of the discussion in this instance is that it becomes necessary that the claim be of '*sughra*' (minor premise), and therefore, the conclusion reached, cannot be interpreted as a claim.

This entire discussion shall be followed by the narration of Sayyiduna Maqãtil ﷺ pertaining to the despicable insults of the *Quraysh,* which was launched on the emancipated Sayyiduna Bilãl ﷺ.

At this instant we shall prove this with another approach, because it is stated that every new commodity is tasty. The *kuffãr* humiliated Sayyiduna Bilãl ﷺ, and brought henceforth, their argument that no slave is honourable and as such Bilãl ﷺ, does not deserve any respect for he was a slave.

This Verse was revealed to refute the *kuffãr*; and therefore, it is pivotal to classify it into two sections, whereby one section shall be invalidated and condemned. However, the first section which is termed as '*sughra*' (minor premise) is such that it is absolutely correct and conforms to the circumstances, that Sayyiduna Bilãl ﷺ was a slave. Hence, it is established that '*kubra*' (major premise) is declared as null and void. The Holy *Qur'ãn* was revealed to condemn this very principle. Hence, the *Qur'ãn* has condemned it in such a mode that '*kubra*' (major premise) is false, because its condemnation is proven. The condemnation of the '*kubra*' (major premise) of the *kuffãr* is such that some slaves are considered to be honourable. Therefore, the formula of '*mũjibah juz'iyyah*'[214] can only be aptly applicable to our view, because we proclaim that some slaves are fearful of *Allãh* ﷻ, and as such he who fears *Allãh* ﷻ is the honourable one. Promptly, in so far as pertaining to your method of interpretation, which is indicative that both premises of deductive reasoning (*qiyãs*) shall be such that *'some slaves are pious'* and *'every honourable person is pious'*. This is the very same analogy which you have already denounced. This is not the first figure (*al-shakl al-awwal*), because '*hadde awsat*'[215] is applied to both '*sughra*' and '*kubra;*'[216] and the second figure (*al-shakl al-thãnĩ*) is also not correct, because there

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[214] The particular affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed of only a part of the class denoted by the subject like the statement: *"Some cats are black,"* or *"Some snakes are poisonous"*

[215] The middle term; the term which is common to the two premises in a syllogism, and functions as a uniting link between them; it is, however, absent from the conclusion.

[216] Syllogism (a deductive reasoning) by coupling or by combination, i.e. the syllogism in which two propositions or premises (*kubra*, and *sughra*,) are coupled together, having one term with a common

are no differences in their characteristics. In the narration of Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما, both these methods are be prevalent.

Henceforward, we shall prove this in a third way:
Sayyiduna Thābit b. Qays رضي الله عنه had insulted some of the individuals in the gathering by proclaiming: '*O son of so and so woman*' meaning '*Oh inferior in lineage*'. Therefore, the Exalted *Allāh* ﷻ refuted him as follows: *You suppose that some inferior in lineage are not honourable is correct, but accordingly, why did you insult a specific person? There is a possibility that he may not be the one inferior from amongst him.* If your reference indicates to *'sālibah kulliyah,'* [217] this is however, totally false, which means to convey that *'no person of inferior lineage is honourable.'* Hence, the conclusion we reach is that '*tālī*'[218] is false, which refers to: *'some pious are not honourable,'* because its antonym is considered to be correct, i.e. *'every pious is honourable.'* Similarly, '*muqaddam*'[219] shall invariably be false, i.e. '*qaḍiyyah sāliba kulliyah*'. This *istidlāl* [220] is on our way, together with its view.[221] Embed this discussion vigilantly into your mind, because at this particular moment, the stream of Divine Grace is flowing.

If it is discovered to be in accordance to your method, the *'muqaddamah istithnaiyyah'* (The Exceptional Premise) shall be as follows:

> '*Every honourable individual is pious,*' therefore is compulsory that it does not eliminate '*some pious who are not honourable*'. Thereby, it is necessary to note that '*any person with an inferior lineage is not honourable,*' and shall also not be excluded, because the opposite of '*some pious are not honourable.*' All those classified as honourable are not pious. Hence, by this analysis, '*tālī*' cannot be refuted, and as such '*muqaddam*' shall remain within its place.

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connotation (*al-hadd al-awsat,*) and the two others different from each other, so that there necessarily follows from this coupling or combination of the two premises or propositions comprising two different terms as the subject and predicate. It corresponds with the categorical syllogism (*al-qiyas al-hamli*).

[217] The universal negative proposition, i.e. the proposition in which the entire class, denoted by the subject is excluded from the entire class which is denoted by the predicate similar to the statement: *"No men are stones"* or *"No circles are squares"*

[218] The consequent, i.e. that clause of a conjunctive conditional or hypothetical proposition (*al-qadiyat al-shartiyat* [*al-muttasilah*]) which follows the antecedent (*muqaddam*), e.g. the clause *"the ground shall be wet"* in the statement, *"If it rains, the ground shall be wet."*

[219] the antecedent (*muqaddam*)

[220] Reasoning in general but more specifically the mode of reasoning in which we proceed from the given facts or effects to the inference of their causes.

[221] This becomes '*Qiyās Istisnā ī* - syllogism "by exclusion".

**My Fourth Reason:**

The *Ḥadith*, which is narrated with precision, evidence, and supported by examples; which are in correlation with the *Tafsīr* of the sacred Verse, provides henceforward, the veracity of our presented evidence, which refutes your corrupt meanings. The stipulated *Ḥadith* is narrated to us by the *Ḥadīth* Master, Shaykh Sirāj, who narrates from Shaykh Jamāl, whilst he narrates from Shaykh ʿAbdullāh Sirāj.

**First Ḥadith:**

*Through another chain;* with a higher link; Shaykh Sirāj narrates from his father, ʿAbdullāh Sirāj who narrates from Shaykh Muḥammad b. Hāshim....

> Through another chain, this chain is equated to an exalted certification, which Shaykh Sirāj narrates from Shaykh Jamāl, whilst he narrates from Shaykh Sindhī.

Through these two high ranking chains (*asnād*), Sayyidi Jamal al-Layl narrates the *Ḥadith* to me from Shaykh Sindhī. Both quote their chains, and narrate from Shaykh Sāliḥ ʿUmrī. This chain leads to the two acclaimed Imāms, viz. Bukhārī رضي الله عنه and Muslim رضي الله عنه. These highly esteemed Imāms narrate from Sayyiduna Abu-Hurayrah رضي الله عنه that the beloved Messenger of *Allāh* ﷺ was questioned: *'who is the most honourable person?'* He ﷺ replied: *'The most honourable person is he who is the most pious.'* [222]

أقول - I (Imām Aḥmad Rīḍā) say: Observe the signs of the Mercy of *Allāh* ﷻ. How wide do they open the paths? These paths do not afford anyone the opportunity to argue. The mannerism in which Sayyiduna Mustafa ﷺ, the soul of mercy was posed with the question is: *'who is the 'akram' (most honourable) person?'* meaning who is the person attributed to honour and excellence? The question did not read as what is the nature of *'akram'* (most honourable) and what is the meaning of *'akram'* (most honourable)? This question also was not posed: *'what quality clearly exposes 'akram' (most honourable)?'* Therefore, the glorious Master ﷺ answered in the words of the Holy *Qur'ān*. Henceforward, you tell me that if *'atqa'* was not regarded as the subject and was given the answer, would the answer then correlate with the question? Therefore, it is imperative for you to purify yourselves of futile thoughts, and furthermore, the illustrious Masters of *Ḥadith* have

[222] Saḥīḥ al-Bukhārī, Book of *Tafsīr,* Vol. 2, p. 679, Qadīmī Kutub Khāna, Karachi Ed.

already affirmed the meanings and have eradicated all whims and fancies.

ʿAllāma Munāwī رحمه الله states:

> The most excellent from amongst the people is he who is the most pious, because the meaning of *'karam'* (excellence) refers to excessive goodness. Therefore, when a person is pious and possesses excessive goodness in this world; thus achieving a lofty status in the Hereafter shall be the most honourable person. Hence, this is the *'atqa'* who shall be conferred with honour.[223]

Look! Where has your flimsy doubt now gone to? Do you have any sign of its disappearance?

**Second Ḥadith:**

The master, Shaykh ʿAbd al-Raḥmān narrates this *Ḥadith* to me, and he narrates from Sharīf Muḥammad b. Abdullāh as pronounced earlier. He narrates from ʿAlī b. Yaḥya Ziyādī, who narrates from Shihāb Aḥmad b. Muḥammad Ramlī, and he narrates from Imām Abu al-Khayr Sakhāwī, whilst he narrates from ʿIzz ʿAbd al-Raḥīm b. Furāt. He narrates from Salāḥ b. Abī-ʿUmar, and he narrates from Fakhr b. Bukhārī, who narrates from Faḍlullāh Abu-Saʿīd Tawqānī, whilst he narrates from Muḥyy al-Sunnah Baghawī, who states that I was informed by Abu-Bakr b. Abī-Haysham ʿAbdullāh b. Ḥamdawiyah. He was informed by Ibrāhim b. Khyzaym. He articulates that this *Ḥadith* was narrated to him by ʿAbd b. Ḥamīd, as he was informed by Ḍiḥāk b. Mukhlad, and he narrates from Mūsā b. ʿUbaydah, whilst he narrates from ʿAbdullāh b. Dinār, who narrates from Sayyiduna ʿAbdullāh ibn ʿUmar رضي الله عنهما, who asserts that on the Day of the Conquest of *Makkah* the beloved Prophet ﷺ of *Allāh* ﷻ performed *tawāf* on his ﷺ mount with his ﷺ *ʿasā* (staff) in his ﷺ hand. He touched each corner of the Holy *Kāʿabah* with his *ʿasā*, whilst kissing it. When he ﷺ had come outside, he did not find a place to seat his ﷺ mount so he dismounted it into the hands of the people (*Saḥābah*). Subsequently, he ﷺ stood up and delivered a *Khutbah* (sermon) glorifying *Allāh* ﷻ. He ﷺ expressed:

> Praises are for *Allāh* ﷻ, Who has removed you from the arrogance and pride of the days of ignorance. O People! There are two types of human beings. One who is the pious and honourable, and the other is the wretched and disgraceful in the

[223] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr*, Vol. p. 203, Maktabah al-Imām al-Shāfaʿī Ed.

Divine Court of *Allāh* ﷻ. Thereafter, he recited the following Verse:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى﴾

*O mankind! We have indeed created you*
*from one man and one woman.....*[224]

Henceforth, he ﷺ elaborated: '*I say these words and seek pardon from Allāh* ﷻ *for myself and you.*'[225]

Contemplate on how Sayyiduna Mustafa ﷺ, the soul of mercy divided people into two groups. One group as virtuous and pious and attributed them with grace and excellence i.e. 'grace' as the predicate and also denotes the predicate.

**Third Ḥadith:**

Ibn Najjār and Rāfaʿī narrate the following segment of the *duʿā* of Sayyiduna RasūlAllāh ﷺ from Sayyiduna ʿAbdullāh ibn ʿUmar رضي الله عنهما which reads as follows: '*Oh Allāh* ﷻ*! Grant me wealth through knowledge; beautification through wisdom, honour through piety and beauty, through health.*'[226] Imām Munāwī رحمه الله implored: '*Bless me with honour through piety, so that I become from amongst the most honourable persons. Indeed, the most honourable of people in the sight of Allāh* ﷻ *is the most pious.*'[227]

أقول - I say: It would have been better if Imām Munāwī رحمه الله in his comment, مِنْ أَكْرَمِ النَّاسِ – (from the most honourable) did not add the word مِنْ – (from), if it was his intention that the *Ummah* shall follow the beloved Prophet ﷺ.

On the contrary, the *Duʿā* of the beloved Ḥabīb ﷺ appropriately befitted him (لأكون أكرم الناس اليك – *so I become the most honourable person to You.*)

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[224] *Al-Qur'ān al-Karīm,* Surah al- Ḥujurāt Verse 13

[225] *Maʿālim al-Tanzīl (Tafsīr Baghawī),* relevant to verse 49/13, Vol. 4, p. 196, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

[226] *Kanz al-ʿOmmāl, Ḥadith* no. 2663, Vol. 2, pg. 185/202, Muasasat al-Risālah, Beirut Ed.

[227] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr,* Vol. 1, p. 221, Maktabah al-Imām al-Shāfaʿī Ed.

**Fourth Ḥadith:**

Zamakhasharī in his '*Kash'shāf*', and Imām Nasafī رحمة الله عليه in his '*Madārik*' record that the honourable Prophet ﷺ proclaims: '*He who desires to be the most honourable person amongst people, then he must fear Allāh* عزوجل.'[228]

The former stipulated *Ḥadith* is very explicit, and is an authentic proof, which ratifies our argument.

**My Fifth Reason:**

The illustrious *'Ulama* have regarded this Verse of the Holy *Qur'ān* as praises of the pious, and hence, they exercise this Verse to reason with regard to piety, and as well as the people of piety. If the fact was based on your assumption, this reasoning would then be ruled out as being futile; because if the meaning was that '*every honourable and person of excellence is pious,*' it is then not necessary that '*every pious is honourable and a person of excellence*'. This is such because of whatever praises of the pious are located in this concept; and furthermore, how does this attribute reign over a pious as being superior to others? Do you not perceive that every honourable person is a *ḥaywān* (*living being*); and also possesses a physique, but by the virtue of any of these three characteristics, would you not regard the honourable as a bearer of religious excellence?

If you maintain that piety is such an attribute that it is exclusive to those with honour and excellence, and therefore, they deserve the merit of praise and goodness, the attributes which you have then mentioned are not in accordance.

قلت - I (Imām Aḥmad Rīḍā) said: Yes, you have now reverted to that trait, which you had initially rejected, because piety means the exclusivity of the excellent and honourable people. Hence, it is undoubtedly correct to promulgate that '*every pious is honourable*', and moreover, it reveals that our objective is promptly established.

The erudite Mawla Nāsiḥ Muḥammad Efendī Rūmī Barkalī رحمة الله عليه, subsequent to presenting the sacred Verse, comments about '*taqwa*' (piety) in his '*Tarīqah-e-Muḥammadī*':

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[228] *Al-Kash'shāf, relevant to* Verse 49/13, Vol. 4, p. 375, Dār al-Kitāb al-ʿArabī, Beirut Ed. Refer to *Tafsīr Madārik al-Tanzīl (Tafsīr al-Nasafī), relevant to* Verse 49/13, Vol 4, p. 173, Dār al-Kitāb al-ʿArabī, Beirut Ed.

*'Therefore, ponder over what we have written about this Verse, because in the Divine Court of Almighty Allāh ﷻ, the pious is the most honourable and excellent.'*[229]

The commentator of '*Tarīqah Muḥammadī*', Ārif-Billāh, Sayyiduna Ḥaḍrat Mawlāna ʿAbd al-Ghanī Nablūsī رحمه الله states: '*The indication of the Originator ﷻ is contained in the first Verse,* إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ.'[230]

**My Sixth Reason:** Oh blessed one with Divine Guidance! Come towards me because this is such a certainty that it deserves acceptance. My sixth reason is that Imām Aḥmad ibn Ḥanbal رحمه الله, Imām Ḥākim رحمه الله and Imām Bayhaqī رحمه الله narrate from Sayyiduna Abu-Hurayrah رضي الله عنه that the honourable Prophet ﷺ states: *'The honour of a person is his religion, his modesty, his intellect and his lineage is his disposition.'* [231]

Ibn Abī-Duniya رحمه الله in *'Kitāb al-Yaqīn'* narrates with a certified *mursal*, wherein the honourable Prophet ﷺ states: *'Honour is piety and dignity is humility.'*[232]

Imām Muḥammad b. ʿAlī Ḥakīm Tirmidī رحمه الله, through a pre-eminent chain narrates from Sayyiduna Jābir b. ʿAbdullāh رضي الله عنه that Sayyiduna RasūlAllāh ﷺ asserts: *'Modesty is beautification and piety is blessing.'* [233] *'A person's modesty is his intellect'*. Behold! You shall thereby understand that he ﷺ attributed the faculty of modesty to the intellect; and not the other way around, and i.e. intellect as being a pre–requisite for modesty. Similarly, he ﷺ impressed upon the following: '*The lineage of man is his disposition and dignity is humility.*' He ﷺ emphasized the aptitude of disposition over lineage; and as well as humility over dignity.

The decree of the high-ranking Prophet ﷺ of *Allāh* ﷻ refuted those, who claimed that wealth is dignity and honour. Therefore, if someone acclaims that lineage is through disposition; modesty is by intellect and excellence is owing to humility, it shall not be validated. However, when it is the antithesis, it shall thereby, be accepted. Similarly, the

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[229] *Al-Tarīqat al-Muḥammadiyah,* Chapter 2, Vol. 1, p. 129, Maktabah Ḥanafiyah, Quetta Ed.

[230] *Al-Ḥadīqat al-Nadiyah Sharḥ Tarīqat al-Muḥammadiyah,* Chapter 2, Vol. 1, p. 410, Maktabah Nūriyah Raḍawiyah, Faisalabad-Pakistan Ed.

[231] *Musnad Imām Aḥmad, Ḥadith* of Sayyiduna Abu-Hurayrah, Vol. 2, p. 365, Maktabah al-Islāmī, Beirut. Refer also to *Al-Mustadrak līl Ḥākim,* Vol. 1, p. 123, - Dār al-Fikr, Beirut Ed. and *Al-Sunan al-Kubra,* Book of *Nikaḥ,* Vol. 7, p. 136, Dār Sādir, Beirut Ed.

[232] *Kitāb al-Yaqīn min Risā'il, Ibn Abī-Duniya, Ḥadith no.* 22, vol. 1 p. 28, Muassata al-Thaqāfiyah, Beirut Ed.

[233] *Nawādir al-Osūl fī Ma ārifa , Aḥādith al-Rasūl,* p. 200, Dār Sādir,Beirut Ed.

antithesis of both phrases of the *Ḥadith*, *'Honour is piety,'* and *'the honour of a person is his religion,'* is viewed as unacceptable.

In such places I would like to present to you a formula for its usage. When you detect two *'muarraf bil laam'*[234] in such places, where one is the *'maḥmūl'* (predicate) to the other, and when the first without a *'laam* is prevalent,' hence, it is correct to the *'maḥmūl'* (predicate) which is in correlation to the second. Therefore, perceive the fact that it could be applied to that statement, otherwise not. An example of this analysis is included in the poetry of a certain poet:

بَنُوْنَا بَنُوْ أَبْنَائِنَا وَبَنَاتِنَا  بَنُوْهُنَّ أَبْنَاءُ الرِّجَالِ الْأَبَاعِدِ

*Our sons are sons of our daughters and the sons of our daughters are the sons of distant people.*

This is such, because when you pronounce it as follows: بنوأبنائنابنونا – *our grandchildren are our sons*, it shall then be true, but when you pronounce it as the following:

أبنائنابنوابنائنا *our sons are our grandchildren*, it is then rendered as false. Therefore, in the couplet, بنونا is the *'maḥkūm bihi'*[235].

The secret of such a composition is to bring forth a *'nakirah'* (indefinite article) of *'mahmūl'* (predicate), which is continuously permitted. If this is accepted that it is the basic law of grammar to bring the *'muarraf bil laam'* (A noun defined with the definite article) on the predicate and restrict it on the *'mowḍuᶜ'* (subject). This is an additional factor than that which was intended. It is also the basic law of grammar that *'mowdūᶜ* is not sometimes brought forth as a *'nakirah muḥḍa* [236]. Therefore, it is not permissible to verbalize the following: اَلْكَرَم تَقْوىٰ (*the blessing is piety*) and اَلْكَرَم دين (*the blessing is religion*). At this place تَقْوىٰ and دين shall be classified as *'muarraf bil laam,'* (affixed to the letter *laam*) because the subsequent word is the subject. Hence, when this phrase transforms into the other way around, the first portion of the phrase shall be mentioned as an indefinite article, e.g. اَلتَّقْوىٰ كَرَم (*piety is blessing*) and اَلدِّيْنُ كَرَم (*religion is blessing*). Hence, this application shall be literally correct. Have you not seen the *Ḥadith* of Imām Ḥakīm

[234] A noun defined with the definite article.
[235] Denotes the predicate.
[236] The absolute *Nakirah* – that which does not possess any terms or conditions.

Tirmidī رحمه الله, where the beloved Prophet ﷺ of *Allãh* ﷻ placed the word تَقْوىٰ formerly, and subsequently, placed كَرَم as the indefinite article, e.g.:

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى تَوَاتُرِ آلَائِكَ

*O Allãh! Praises on Your constant bounties.*

Oh Antagonist! I (Imãm Aḥmad Rīḍā) did not realize how deep you are drowned in ignorance and darkness, that it is difficult for you to be mindful of the brilliant rays of the above *Aḥãdith*. It seems as though the splendid light of the *Ḥadith* has snatched away your doubtful vision, because Sayyiduna RasũlAllãh ﷺ sometimes placed كَرَم in the forward, and sometimes, placed تَقْوىٰ in preceding it. Special reference to the narration of the *Ḥadith* of Imãm Ḥãkim Tirmidī رضي الله عنه has been made. Thus, it has been established by the principles (*usũl*) that when the '*alif laam*' is not '*zahnī*' (unspecified constituent), it shall thereby, be ascribed to '*Istighrãq*' (all the constituents). In fact, when it is accepted for the '*jins*' (genus), then too it shall provide the benefit of '*Istighrãq*'. This is such, because the rule of '*Jins*' is that, it is necessary for all individuals therein to be equal. Almighty *Allãh* ﷻ Knows best.

**My Seventh Reason:**

If it was revealed to you that the most honourable person is he who is the most pious and then is the person with a lesser degree of piety than the first person. Then, categorically will be the lower status of the one with a far lesser degree of piety. Would the first most pious person not be the '*akram*' (*most honourable*) and '*afḍal*' (*most excellent*)? This is so because when the degree of piety shall decline, the first most pious person shall be categorized as the most honourable person. Thereafter, you shall certainly accept this analogy and state: '*This is such a fact that cannot be doubted.*' Unfortunately, you could not understand this simple analogy and therefore, you have rejected it, but however, at this juncture, you have turned away from that rejection and have confirmed it.

Tell me now, what shall your view be on the following that: أَكْرَمُ النَّاسِ is first attributed to أَتْقىٰ as the subject. All these discrepancies arose, when you had regarded أَتْقىٰ as the predicate. Hence, the oblivious one speaks with foolishness, and does not understand the concept. If this meaning is taken into consideration, your baseless speculation shall

then discredit all those *Aḥādith* which report on the systematic excellence of deeds. These narrations are abundantly documented in the *Aḥādith*, such as:

The exalted Prophet ﷺ states: *'Of all the deeds, Almighty Allāh ﷻ loves most is the performance of Salāh on time, then politeness and good manners with the parents and then, Jihād in the Path of Allāh ﷻ.'* [237]

On the authority of Sayyiduna ʿAbdullāh ibn Masʿūd رضي الله عنه, the aforementioned *Ḥadith* is narrated by Imām Aḥmad ibn Ḥanbal رحمه الله, Imām Bukhārī رحمه الله, Imām Muslim رحمه الله, Imām Nisāʿī رحمه الله and Imām Abu-Dā'ūd رحمه الله.

In accordance to your whims and fancies, the meaning of this *Ḥadith* would then be as follows: *'The most beloved deed first, will be the noun, and Salāh will be its adjective. After a while, the most beloved deed will become politeness and good manner and finally, after some time the most beloved deed will become Jihād.'* This shall be the most amazing aspect that anyone can ever hear!

**Comment:**

Be cautious at these places, and do not even imagine to place the predicate in front, because this concept is very rare in eloquent speech and in order to achieve your objective, an interpretation shall be required. Definitely not! In fact, such statements are extensively discovered, and this pattern is often adopted. If we had to present to you such methods from the narrated Prophetic Traditions, the figure shall then comprise into thousands, and you shall thereby accuse me of wearing you out.

Therefore, in such places the *Aḥādith* itself provides proofs of our view, i.e. similar to placing the adjective before the subject etc... Furthermore, note that amongst these *Aḥādith* is that the Commentators of *Ḥadith*, without reason have reversed the order. This clearly confirms that the '*maḥkūm ʿalayh*'[238] is that which shall be placed at the end. Therefore, it is known the '*akhbār*' (predicates) are mentioned first, and similarly are the '*sifāt*' (adjectives), which are agreed upon and practised. Sometimes, eloquent speech is used in this manner, and the minds of people emerges swiftly towards this. Without this,

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[237] *Saḥīḥ al-Bukhārī* Book: Times of *Salāh* vol. 1 pg. 76 – Qadīmī Kutub Khāna Karachi ed. *Saḥiḥ Muslim* Book on Imān, vol. 1 pg. 62 – Qadīmī Kutub Khāna Karachi ed. *Jāmeʿh al-Tirmidī* vol. 1 pg. 24 – Ameen Co. Delhi ed. etc.....

[238] Denotes the subject

there is no need for any '*qarīna e sārifah,*'[239] and nor is the tutelage of a tutor required to understand this.

If we did not possess the fear of this book developing into a lengthy one, we would then have presented examples of overwhelming narrations of *Aḥādith,* pertaining to this method. However, there is no harm if we present some pertinent *Aḥādith,* especially those *Aḥādith* with regard to the second method i.e. giving precedence to the adjective. This is because it is more explicit to our aim and objective. Firstly, we shall present those *Ḥadith* through which the illustrious *Ulama* have derived one conclusion, similar to the mode in which we had concluded the two Verses, in order that our method cautions you to abstain from your wrong suppositions.

**First Ḥadith**

I (Imām Aḥmad Rīḍā) was informed by Shaykh Ḥusain Fātimī, who narrates from Shaykh ʿĀbid b. Aḥmad, and he narrates from Shaykh Sālih Fārūqī, who narrates from Shaykh Sulaymān Darʿī. He narrates from Shaykh Muḥammad Sharīf, and he narrates from Shaykh Shams ʿAlqamī, whilst he narrates from Imām Suyūtī, who narrates from Shaykh Aḥmad b. ʿAbd al-Qādir b. Tarīq. He affirms that he was informed by Shaykh Abu-Isḥāq Tanūkhī, who asserted that he was informed by Shaykh Abu al-Ḥajjāj Yūsuf b. Mazī, and states that he was informed by Shaykh Fakhr b. Bukhārī, who had heard this *Ḥadith* from Shaykh Abu-Ḥafs ʿUmar b. Tabrazad. He confirms that he was informed by Shaykh Abu al-Fataḥ ʿAbd al-Malik b. Abu al-Qāsim Karūkhī, and he was informed by Qāḍī Abu-ʿĀmir Maḥmūd b. Qāsim Azdī and Shaykh Abu-Bakr Aḥmad b. ʿAbd al-Samad Ghawrjī. He states that he was informed by Shaykh Abu-Muḥammad ʿAbd al-Jabbār Jarḥī Marūzī. He professes that he was informed by Imām Tirmidī, who stated that he had heard this *Ḥadith* from Imām Muḥammad b. Yaḥyah, who had heard from Imām Muḥammad b. Yūsuf, and he had heard from Imām Sufyān, whilst he had heard it from Imām Hishām b. ʿUrwa. He had heard this *Ḥadith* from his father Sayyiduna ʿUrwa, and he had it heard from Umm al-Muʿminīn Sayyidah Āʿīeshah Siddiqah رضي الله عنها who reports that Sayyiduna RasūlAllāh ﷺ cautioned:

> *The best amongst you is the one who is best to his family members and I am better than you all with my family members. When any of your companions die, abstain from speaking ill*

[239] Any context or indication that diverts the word to its other meaning (similar to the figurative meaning)

*of him."* This *Ḥadith* is classified as *Ḥasan* (good).[240]

I would declare that this *Ḥadith* is also reported in '*Sunan Ibn Mãjah*'[241] on the authority of Sayyiduna ʿAbdullãh ibn ʿAbbãs رضي الله عنهما. Similarly, Imãm Tabrãnī in his '*Muʿjam al-Kabīr*'[242] narrates from Sayyiduna Amīr Muʿãwiyah b. Sufyãn رضي الله عنه.

In the commentary of Imãm Suyūtī's '*Jãmiʿ al-Saghīr*', Imãm ʿAbd al-Raūf Munãwī in '*Sharḥ Taysīr*' comments: *'Then I am absolutely more excellent than you and the beloved Prophet's ﷺ household was the best.'* [243]

أقول - I (Imãm Aḥmad Rīḍã) say: Oh antagonist! If you reject the stipulated analogy of this *Ḥadith,* and that analogy which you reject, i.e. '*atqa is most excellent*' and clarify the difference, the *tafḍīlī* shall thereby always be grateful to you. However, this is far-fetched for you to undertake, and nor do you have the ability to undertake this.

**Second Ḥadith**

Imãm Aḥmad ibn Ḥanbal رضي الله عنه in his '*Musnad,*' including Imãm Bukhārī رضي الله عنه and Imãm Muslim رضي الله عنه in their '*Saḥiḥ*' narrate from Sayyiduna Abu-Hurayrah رضي الله عنه that the beloved Messenger ﷺ of *Allãh* ﷻ resonated:

*"Amongst the camel riding women, the best and pious are the Quraysh women."*[244]

The commentator, ʿAllama Munãwī رحمه الله comments: *'The best women mentioned by the exalted Prophet ﷺ are the pious Quraysh women. He did not generalize that all the Quraysh women are pious.'*

Observe how the commentator transformed '*khayr*' into the '*maḥkūm bihī*' – (denoted the predicate).[245]

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[240] *Jãmeʿh al-Tirmidī,* Chapter on????? Vol. 2, p. 229, Ameen Co., Delhi Ed.
[241] *Sunan Ibn Mãjãh,* Book on *Nikaḥ,* p. 143, HM Saʿīd Co., Karachi Ed.
[242] *Al-Moʿjam al-Kabīr, Ḥadith* no. 853, Vol. 19, p. 363, Al-Maktabah al-Faysaliyah, Beruit Ed.
[243] *Al-Taysīr Sharaḥ Al-Jãmeʿh al-Saghīr,* Vol. 1, p. 533, Maktabah al-Imãm al-Shãfaʿī Ed.
[244] *Musnad Imãm Aḥmad, Ḥadith* of Sayyiduna Abu-Hurayrah, Vol. 2, pp. 275 – 393, Maktabah al-Islãmī, Beruit. *Saḥīḥ al-Bukhãrī,* Book on Nikaḥ, Vol. 2, p. 760, Qadīmī Kutub Khãna, Karachi Ed. *Saḥiḥ Muslim,* Book on Faḍãil, Vol. 2, p. 308, Qadīmī Kutub Khãna, Karachi Ed.
[245] *Al-Taysīr Sharaḥ Al-Jãmeʿh al-Saghīr,* Vol. 1, p. 532, Maktabah al-Imãm al-Shãfaʿī Ed.

### Third Ḥadith

Imām Aḥmad ibn Ḥanbal رحمه الله Imām Tirmidī رحمه الله and Imām Ḥākim رحمه الله, through a sound chain narrate from Sayyiduna ʿAbdullāh b. ʿAmar b. al-Āas رضي الله عنهما that the dignified Prophet ﷺ confirmed:

> *"The best companion in the sight of Allāh ﷻ is he who is the best for his companion and the best neighbour in the sight of Allāh ﷻ is he who is best for his neighbour."*[246]

The honourable commentator comments: *'Then every person who is most compassionate to his companion is excellent in the sight of Allāh ﷻ. Whoever is opposite to this is the opposite.'*[247]

### Fourth Ḥadith

Imām Aḥmad ibn Ḥanbal رحمه الله Imām Ibn Hibbān رحمه الله and Imām Bayhaqī رحمه الله narrate through a sound chain from Sayyiduna Sāʿad ibn Abi-Waqqās رضي الله عنه that the exalted Messenger ﷺ of *Allāh* ﷻ stated:

> *"The best dhikr is the secret dhikr."* [248]

The upright Commentator رحمه الله comments: *'The dhikr the devotee makes in secrecy and hides it from people is better than dhikr made in the presence of people.'*[249]

### Fifth Ḥadith

Imām Tabrānī رحمه الله narrates from Sayyiduna Abu-Umāmat al-Bāhilī رضي الله عنه that the exalted Prophet ﷺ asserted:

> *"The most excellent charity is that which is secretly given to the poor."*[250]

The knowledgeable commentator ʿAllama Munāwī رحمه الله comments with a supporting Verse

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[246] *Musnad Imām Aḥmad, Ḥadith* of Sayyiduna ʿAbdullāh ibn ʿAmr ibn al-ʿĀas, Vol. 2, p. 168, Maktabah al-Islāmī, Beruit. *Al-Mustadrak līl Ḥākim,* Vol. 1, p. 443, - Dār al-Fikr, Beruit Ed. *Jāmeʿ al-Tirmidī,* Chapter of Birr Sila, Vol. 2, p. 16, Amīn Co., Delhi Ed.

[247] *Al-Taysīr Sharaḥ Al-Jāmeʿ al-Saghīr,* Vol. 1, p. 525, Maktabah al-Imām al-Shāfaʿī Ed.

[248] *Musnad Imām Aḥmad, Ḥadith* of Sayyiduna Sāʿad ibn Abī-Waqqās رضي الله عنه , Vol. 1, p. 172, Maktabah al-Islāmī, Beruit.

[249] *Al-Taysīr Sharaḥ Al-Jāmeʿ al-Saghīr,* Vol. 1, p. 562, Maktabah al-Imām al-Shāfaʿī Ed.

[250] *Al-Moʿjam al-Kabīr, Ḥadith* no. 7871, Vol. 8, p. 259, Al-Maktabah al-Faysaliyah, Beruit Ed.

from the Holy *Qur'ān*:[251]

﴿وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ﴾

*...And if you secretly give it to the poor, it is the best for you...* [252]

أقول - I (Imām Aḥmad Rīḍā) say: Scrutinize the Verse in which the subject of خَيْرٌ is subsequently included, and which has been aforementioned in the *Ḥadith*.

**Sixth Ḥadith**

Imām Aḥmad ibn Ḥanbal رضي الله عنه and Imām Ḥākim رضي الله عنه narrate from a *Saḥābī* رضي الله عنه that the beloved Messenger ﷺ of *Allāh* ﷻ pronounced:

> *"Verily, the most excellent animal for sacrifice is the one most expensive and most healthy."*[253]

The scholarly commentator ʿAllama Munāwī رضي الله عنه comments: *'A healthy animal is more excellent than quantity' (i.e. one healthy animal is better than two weak ones.)* [254]

**Seventh Ḥadith**

Imām Aḥmad ibn Ḥanbal رضي الله عنه and Imām Tabrānī رضي الله عنه in his '*Mu ʃam al-Kabīr*' narrates from Sayyiduna Māghar رضي الله عنه that the glorious Prophet ﷺ accentuates:

> *"The most excellent deed is to testify on Allāh ﷻ (Imān), then Jihād, then Ḥajj, these are more excellent than all other deeds."*[255]

أقول - I (Imām Aḥmad Rīḍā) say: Look at the last words of this *Ḥadith* (Arabic Texts). The first phrase begins with '*afḍal*' and the last phrase ends with the same word. (The author, Imām Aḥmad Rīḍā رضي الله عنه refers to the syntax of the Arabic text).

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[251] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr,* Vol. 1, p. 185, Maktabah al-Imām al-Shāfaʿī Ed.

[252] *Al-Qur'ān al-Karīm,* Surah Baqarah, Verse 271

[253] *Musnad Imām Aḥmad, Ḥadith* of Jadd Abī-al-Ashad al-Salmī, Vol. 3, p. 424-201, Maktabah al-Islāmī, Beruit. *Al-Mustadrak līl Ḥākim,* Vol. 4, p. 231, Dār al-Fikr, Beruit Ed.

[254] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr,* Vol. 1, p. 312, Maktabah al-Imām al-Shāfaʿī Ed.

[255] *Musnad Imām Aḥmad, Ḥadith* of Sayyiduna Māghar, Vol. 4, p. 342, – Maktabah al-Islāmī, Beruit. *Al-Moʃam al-Kabīr, Ḥadith* no. 809, Vol. 20, pp. 344 – 345, – Al-Maktabah al-Faysaliyah, Beruit Ed.

### Eighth Ḥadith

Imām Abu-Ḥasan Qazwīnī ﷺ in his '*Amālī,*' narrates from Sayyiduna Abu-Umāmat al-Bāhilī ﷺ that the exalted Prophet ﷺ promulgates:

> *"Indeed, the most excellent testifier amongst people is the one who is most truthful and the worst testifier amongst people is the biggest liar."*[256]

The erudite commentator states: '*A truthful person applies the speech of others to truth, because he does not like lies, and condemns false testimony as falsehood, because of his habitual lying.*'[257]

### Ninth Ḥadith

Imām Aḥmad ibn Ḥanbal ﷺ in his '*Kitāb al-Zuhd*' narrates through a *mawqūf*[258] chain from Sayyiduna Salmān al-Fārsī ﷺ; and Imām Ibn Lāl and Ibn Najjār through a *marfūʿ*[259] chain narrate from Sayyiduna Abu-Hurayrah ﷺ. Sanjarī in his '*Abāna,*' through a *marfūʿ*[260] chain narrates from Sayyiduna ʿAbdullāh ibn Abī-Oufā ﷺ that the luminous Prophet of *Allāh* ﷺ enunciates:

> *"The person with the most sins on the Day of Judgment will be he one who spoke futile things in the world."*[261]

The prolific commentator ﷺ emphasizes: '*The one with excessive speech will contain excessive futile things contrary to the sacred Sharīʿah. Hence, his sins will unknowingly be greater.*'[262]

### Tenth Ḥadith

Imām Bukhārī ﷺ in his '*Tārīkh*', Imām Tabrānī ﷺ and Imām Ibn Ḥibbān, through a strong chain narrate from Sayyiduna ʿAbdullāh ibn Masʿūd ﷺ that the beloved Prophet ﷺ

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[256] *Kanz al-ʿOmmāl, Ḥadith* no. 6854, Vol. 3, p. 344, Muassat al-Risālah, Beruit Ed.

[257] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr,* Vol. 1, p. 311, Maktabah al-Imām al-Shāfaʿī Ed.

[258] *Mouqūf* (موقوف) - Literal meaning: Stopped. Technical meaning: That *Ḥadith* in which the chain of transmission stops at a *Saḥābah,* and does not reach Sayyiduna Rasūlullāh ﷺ.

[259] *Marfūʿ* (مرفوع) Literal meaning: Elevated. Technical meaning: Traced directly to Sayyiduna Rasūlullāh ﷺ.

[260] Ibid

[261] *Al-Jāmeʿh al-Saghīr* on the comment of Ibn Laal and Ibn Najjār, Ḥadith no. 1386, Vol. 1, p. 86, Dār al-Kutub al-ʿIlmiyyah, Beruit Ed.

[262] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr,* Vol. 1, p. 200, Maktabah al-Imām al-Shāfaʿī Ed.

affirmed:

> "*The closest person to me on the Day of Qiyāmah will be the one who recited the most Salawāt (Darūd Sharīf) on me.*"[263]

Imām Munāwī ﷺ comments on the above mentioned *Ḥadith*: '*On the Day of Qiyāmah the closest person to me, and who will be more eligible for my intercession (Shafā'at) will be the one who recited the most Darūd (Salawāt) on me. This is because excessive recitation of Salawāt (Darūd Sharīf) is a sign of perfect and deep love. Therefore, the status of closeness and distance from the beloved Prophet ﷺ is judged according to the recitation of Salawāt (Darūd Sharīf).*'[264]

أقول - I (Imām Aḥmad Rīḍā) say: Consider, the connotation of the first word of the *Ḥadith*, (Arabic Text) which was asserted in such a manner that it would not reveal the correct meaning without designating the first word as the predicate (*maḥkūm bihī*). An even more explicit evidence of our claim is that the illustrious *'Ulama* and *Muḥaddithīn* (may *Allāh* ﷻ shower us with their blessings) have interpreted the selected *Ḥadith*, and have classified them as the excellence of the *Muḥaddithīn*, which have been evaluated as being closer to the Messenger ﷺ of *Allāh* ﷻ than others. This is such, because these luminaries as compared to others, recite more *Salawāt (Darūd Sharīf)* upon the Holy Prophet ﷺ. Whenever they cite or pen down a *Ḥadith*, they consistently recite 10, 5, 2 or at least once *Salawāt (Darūd Sharīf)* which has been recognized and perceived.

We request that you to inform us as to whether our interpretations of the two Verses are justified in our protest against incorrect notions. Subsequently, the maximum reward of the Gracious Lord ﷻ is therefore, inclusive of what is mentioned in the *Ḥadith*, as narrated by Imām Bayhaqī ﷺ on the authority of Sayyiduna Umāmat al-Bāhilī ﷺ. This *Ḥadith* contains all those facts which we have presented after inference in order to confirm our argument. The beloved Nabī ﷺ states:

> "*On a Friday, recite Salawāt excessively on me, because every Friday the Salāms of my Ummah are presented to me. So he who recites the most Salawāt on me will be the closest in rank to me.*" [265]

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[263] *Jāmeʿh al-Tirmidī*, Book on Salawāt, Vol. 1, p. 64, Amīn Co., Delhi Ed. Refer to *Al-Jāmeʿh al-Saghīr, Ḥadith* no. 2249, Vol. 1, p. 136, Dār al-Kutub al-ʿIlmiyyah, Beruit Ed.

[264] *Al-Taysīr Sharaḥ Al-Jāmeʿh al-Saghīr*, Vol. 1, p. 316, Maktabah al-Imām al-Shāfaʿī Ed.

[265] *Al-Sunan al-Kubra*, Book on Jumʿā, Vol. 3, p. 249, Dār Sādir, Beruit Ed.

The above cited *Ḥadith* establishes that in such places there is no concern of precedence or subsequent application, because these places have no dangers of resemblance or similarity. The secret in revealing the statement at this juncture is the same, which we had previously pronounced, that this is a jurisdictive subject of the *Sharī ãh,* and hence, no one can understand it without being informed by the Holy Prophet ﷺ himself. The only appropriate mannerism is to apply it as the predicate. You have also witnessed that at these instants, the mind hastens to the meaning; even though you allude to the denoted predicate (*maḥkūm bihī*) ahead or at the back. All these facts are manifested to such a degree that it could be promulgated that it is preferably self-evident (*badihī awlã*). This analogy shall only be rejected by an ignorant or a pretending obstinate disobedient individual.

If we present too many proofs, the fear is that the *'Ulama* may regard this as redundant and a waste of time, because their ears are filled with thousands of such idioms and phraseologies in order for them to understand the eloquent sensitivity of speech, the objective and the art of methodology of their application. Hence, those who do not have the ability to differentiate between '*maḥmūl*' and '*mawḍū ᵓ* are indeed distanced greatly from understanding this science, because such doubts and obstacles are embedded within their hearts. By the Will of *Allãh* ﷻ, I humbly request of you to take heed of my advice which is crystal clear. The difference between my proofs and the antagonist is comparable to a camel, which has broken loose from its owner and is fleeing away. The more the owner chases behind the camel, the more it runs away. No matter where the camel runs, be it onto a mountain or to a deep valley, the owner shall pursue it under any circumstances.

**The Supplement:**

All these examples cited and the similarities, which have been presented have been clearly manifested in the rules that were established by the lexicologists of the Arabic language. They ruled that when the '*mubtada*' (subject) and '*khabar*' (predicate) are *ma ʿrifa* (definite particle) or both are equal, it is then compulsory to place the '*mubtada*' (subject) before the '*khabar*' (predicate). This rule is optional and not the absolute. This law is also applied, when there is a fear of similarity of analysis or interpretations. Where there is no similarity as such, there is no application. The commentators have elucidated this rule.

One must not be mistaken about the sciences of syntax. These laws are written without any exception and restrictions in the context of the book. This is such because at times, contained in the books of *Fiqh*, the absolute laws are written, whilst on the same token they are restricted by some imposition of restrictions. What could be proclaimed about other sciences? Hereunder, there are some examples furnished:

I (Imām Aḥmad Rīḍā) was informed by the Muftī of the *Ḥaram,* who was informed by Shaykh Ibn ʿUmar. He narrates from Shaykh Zubaydī, who narrates from Shaykh Yūsuf Mazjājī, whilst he narrates from his father, Shaykh Muḥammad b. ʿAlā al-Dīn, and he narrates from Shaykh Ḥasan Ajīmī, whilst he narrates from ʿAllama Khayr al-Dīn Ramlī, who narrates from Shaykh Abu-ʿAbdullāh Muḥammad b. ʿAbdullāh Ghazī Tamartāshī, the author of '*Tanwīr al-Absār,*' who states in '*Mukh al-Ghaffārī*':

> I am surprised at the illustrious *Imāms* of *fiqh,* who, in their compilation of their text, discard the restrictions, which are very significant. In fact, the contents of these books are written to preserve the *Madhab* of *Fiqh*. Therefore, when someone discovers them to be devoid of restrictions, he assumes that it is such, and applies a general ruling, although it is governed by restrictions. Through this modus-operandi, one commits mistakes pertaining to the jurisdictional rulings.[266]

I (Imām Aḥmad Rīḍā) was informed by Shaykh Sirāj, (follow the above chain till ʿAllama Ghazī Tamartāshī) who narrates from ʿAllama Zayn b. Najīm Misrī, who enunciates in '*Baḥr al- Rā'iq*':

> 'The intention of the Jurists (*fuqahā*) at times also dispense the laws in a general perspective, in order that only he shall understand their details, if he had to humble himself at the feet of erudite Masters of *Fiqha*. This must also be clearly understood that it is not possible to attain this sacred knowledge without excessive consultation with the relevant books, researching of textual information and enquiring from the illustrious *Mashā'ikh*.'[267]

أقول - I (Imām Aḥmad Rīḍā) say: I procure an oath on *Allāh* ﷻ that I have assessed the research of the present day scholars, who claim mastery in the field of *Islāmic* Law ( *'Ilm al-Fiqh*); but unfortunately, detected that they are not profound enough to reach the

[266] *Radd al-Moḥtār,* Book on *Jihād,* Vol. 3, p. 235, Dār al-Aḥyah al-Turāth, Beirut Ed.
[267] *Radd al-Moḥtār* cited from *Al-Baḥr al-Rāiq*, Vol. 1, p. 301, Dār al-Aḥyah al-Turāth, Beirut Ed.

limits of its frontiers. It is for this reason that many of them have issued incorrect verdicts (*fatãwa*). Listed below are some of their incorrect *fatãwa*:

1) The divorced wife shall receive a share of her former husband's inheritance.
2) If the mother has her immature (*ghayr bãlighah*) daughter's *nikaḥ* performed in the life time of the uncle, who was not present at the *nikaḥ*, such a *nikaḥ* shall then be deemed as null and void. This is incorrect, because the *nikaḥ* shall not be deemed as null and void, but declared as being suspended.
3) The woman who gets married in the *ʿiddat* period of her sister shall receive the fixed *mehr* (dowry).
4) To sell a currency note for more or less than the amount printed on it is *Ḥarãm*. The reason furnished is that this practice shall be classified as interest (*riba*); whereas in the actual fact, there is no conformity in the category, and nor in its value.
5) It is permissible to extort interest from the Indian *kãfirs*. They have ruled on the supposition that Hindustan is *Dãr al-Ḥarb*, when in fact it is *Dãr al-Islãm,* because neither is this country cut off in totality from the other *Islãmic* countries, and nor are there any restrictions imposed on *Islãmic* practices. Distinctly and inevitably, numerous *Islãmic* practices (*shiʿãr*) are still functional.
6) If any organ is cut off from an animal, its skin then becomes *Ḥalãl*. They have derived this from the following statement pertaining to '*Hidãyah*': '*And any organ cut off, is of the living, and if cut off from the dead its corpse (dead parts) are Ḥalãl.*'[268]
7) Some have proceeded to the extremes, and the shocking extent in ruling that it is permissible to marry the daughter of one's foster sister.
8) Another '*Mujtahid of his time*' issued a more deplorable and bewildering ruling. He asserted that it permissible to marry one's biological aunt!

I (Imãm Aḥmad Rīḍã) beg *Allãh* ﷻ to protect us from the dissension of such times. لاحول ولا قوۃ الا باللہ العلی العظیم. Soon, these individuals shall realize all these occurrences, which I have experienced. I pray to the Almighty *Allãh* ﷻ to purify my heart, rectify my tongue and correct my arms. Therein remains my security and trust. *Ãmĩn*

At this juncture, you may affirm that the veil has been raised from this issue, and that it is presently exposed. Therefore, convey to me about what is the purpose of placing

[268] *Hidãyah,* Book on Zibāḥ, Vol. 4, p. 441, Matbāʿh Yūsufī, Lucknow, India Ed.

the predicate forward, when its place is subsequent the subject?

قلت - I (Imām Aḥmad Rīḍā) said: There is a unique reason for this:

- **Firstly**: When the '*mahkūm bihi*' (denoted predicate) is concealed, and the understanding of the '*mubtada*' (subject) is manifested, it shall thereby, be similar to the first '*ma'rifa* (definite particle), whilst the second shall be comparable to the definition. Hence, to place the '*khabar*' (predicate) in the forefront is commendable, in order that the other words are a definition for it.
- **Secondly:** It induces enthusiasm within the heart, because the heart develops excitement to know the unknown. Hence, when it hears of something that is partially hidden, and has the hope that it shall soon be exposed, it then abandons all activities, and focuses itself with undivided attention, whilst awaiting for the information. During this process, the information submerges into the heart, and the spirit concentrates in its direction, and as a result it becomes serene and content through its achievement.
- **Thirdly:** In the *Sharī'ah*, deeds are not intended for the self, but they are for its rewards and consequences, which are ordained for the acquisition of these deeds. Therefore, rewards remains to be the main objective. It is the right of the objective to be positioned before everything else.

With the exception of this factor, there are many other features, which are not concealed from the people of knowledge. The facts which we have asserted are sufficient enough to obviate a lengthy discussion. وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن - All these Favours and Blessings are the Gifts from the Munificent Lord ﷻ.

Invariably, it deems clear that whatsoever we have declared is the truth. The antagonists have neither the ability to discuss proofs, and nor do they possess any knowledge of the reasons for revelation; or perception of the *Ḥadith Marfū'*[269] of the beloved Prophet ﷺ, or awareness of the clarification of the illustrious *'Ulama* and *A'immah* of *Dīn*. This also informs one about many other beneficial facts. All praises are for the Glorified Lord ﷻ of the worlds.

[269] An authentic direct narration from the Messenger of *Allāh* ﷺ

**The First Reason:**

Right now, I pronounce with the help of the Bestower, *Allāh* جل جلاله.

If we conclude by discussing the antithesis, and thereby, proceed to its limits, we shall then not provide the opportunity in affirming the movement in asserting that the Verse pertinent to '*atqa*' (most pious) does not demand '*akramiyat*' (high excellence) and '*afḍaliyat*' (honour and excellence), although we accept that '*atqa*' is not the subject, whilst '*akram*' is. The reason for this is that اَتْقَاكُمْ and اَكْرَمَكُمْ is the form of '*ism tafḍīl*' (Comparative & Superlative Noun), which is evident amongst the people/individuals of the '*muḍāf ilayh*' (genitive particle). Reference shall be made only to those individuals, who possess the highest degree of '*taqwa*' (piety) and '*karāmah*' (honour). Therefore, it shall be applicable to one individual with this particular attribute. In fact, with the exception of one individual, it does not possess the correct qualification to be applied. Therefore, it is impossible for it to be more than one, meaning that it is sometimes applicable to one, and sometimes applicable to another. Hence, when it is established that there is a communion of both in existence, and where there is a demand for its relevance, it is then necessary for them to be the exact replicas, because there is no recognized evidence of refutation of the unified and its numbers; as though both are the name of a single body. You have the option to select whomsoever you prefer to be as a mirror image (a quality pointer of the subject) for a single body, and to prefer whomsoever you desire as the '*maḥmūl*' (predicate). There are numerous examples portrayed in eloquent speech, similar to when it is articulated:

- The most excellent from amongst the Prophets عليهم السلام is he who was first created.
- The most excellent amongst the Messengers عليهم السلام is he who was sent last.
- The best *Jannah* amongst all *Jannahs* is the one closest to the *'Arsh*.
- The largest tree in *Jannah* is *Tuba*.
- The limitations of Sayyiduna Jibra'īl عليه السلام is *Sidrat al-Muntaha*.
- The most excellent *salāh* amongst all the *salāhs* is the middle one.
- Your father is his father.
- The first who enters is the last to exit.
- The least amongst the numbers is the first number.
- The sun is the biggest star.
- The highest sky is the vastest in area.
- The star that does not rotate, is the sun.

- The rotating planet is the planet Saturn.
- To travel straight, then turn backwards and then disappear, is the red planet Mars.

In all of the above-mentioned phrases, you could transform the subject into the predicate or the predicate into the subject in accordance to your wishes. The statement in both cases shall be correct, and rotating them shall also be correct. Apart from these examples, there are moreover, many examples which could be cited. Remember that you shall not be able to present a single example where there is one '*ism tafḍīl*' (comparative noun) as a '*maḥmūl*' (predicate), and another '*ism tafḍīl*' which refers to that '*ism tafḍīl,*' whereby, the first '*ism tafḍīl*' is referred to, whilst both the '*ism tafḍīl*' convey their real meanings. In this case, its antithesis is incorrect. This means, that the above-mentioned conditions are present, and the antithesis of this example is incorrect.

In light of these details, consider the following: when the syllogism[270] and its antithesis shall be correct, it is then sufficient enough to orchestrate the analogy in order to accomplish the desired conclusion. However, according to the logicians, their established rule is that the opposite of '*mujibah kulliyyah*'[271] is not '*mujibah kulliyyah.*' In fact, it is '*mujibah juz'iyyah*'[272] which does not qualify to be the '*kubra*'[273] of the first figure (*al-shakl al-awwal*). The secret in this phenomenon is that the antithesis of '*qaḍiyah mujibah*' [274] is that *qaḍiyah* (*mujibah juzziyah*), which does not qualify to be the '*kubra*' of the first figure (*al-shakl al-awwal*); because within the process of syllogism, the *maḥmūl* (predicate) could also be generalized. When there are two such perceptions, and each meaning is indicative to one individual by virtue of *zarfe khārij* [275] or both, *zarfe khārij*

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[270] A type of deductive reasoning containing two premises and a conclusion, logical argument in the form of: 'if A=C and A=B then B=C' (Logic); deductive reasoning

[271] The universal affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed of the whole of the class denoted by the subject like the statement: 'All women are animals.' This is the paradoxical statement which means that when read seems untrue, but when carefully analysed, it is true.

[272] The particular affirmative proposition, i.e. the proposition in which the class denoted by the predicate is affirmed of only a part of the class denoted by the subject like the statement: *"Some cats are black,"* or *"Some snakes are poisonous"*

[273] The major premise

[274] An affirmative statement or proposition, in which the predicate affirms something about the subject, e.g. *'Man is a rational animal.'*

[275] *Zarfe Khārijī* is that information which is exposed from the mind.

and *zarfe zahan*[276]; henceforth, each one of them to be generality shall be rendered as false, owing to the ingenuity of that '*zarf.*' Therefore, it cannot be that both would be more common than one another in the sense that it is included in that '*zarf*' (both *khãrij* – external or *khãrij* and *zahan* - mental), which also includes others. One is '*aam*' (general) in the sense that it is included with others in accordance to '*kharijī*' or '*zahnī*'. Hence, between them, there would either be a similarity in their correlation or a conflicting application. Each one of the both concepts shall be applicable to all individuals or to either one of them, and which shall also apply to any of the individuals. There is no third application in this issue. Therefore, the application of '*qadiyat al-ham'liyah*'[277] is correct, i.e. ذالك هذا – (that is this). Hence, it is necessary that this syllogism should be correct, i.e. هذا ذالك – (this is that); otherwise the opposition (*salb*) shall necessitate permissibility, and both shall be conflicting. Thereafter, the first syllogism shall also be deemed as null and void. In the event that the first syllogism was agreed upon as correct, henceforth, a contradiction may arise.

A clarification of this fact is as follows: Two statements of a person reach us, and in one of them (a person) addresses ʿAmar: *"Zayd is your father."* The second statement is: *"My father is your father."* From these statements one figure [278] could be established, whose conclusion shall be: *"Zayd is my father,"* because when this statement is correct: *"My father is your father,"* hence, inevitably this shall also be correct: "*Your father is my father,*" or else their fathers would be different. Therefore, the first syllogism shall be ruled out as being false. Moreover, if this syllogism[279] is true, the figure then shall read: "*Zayd is your father*" and "*Your father is my father,*" and as such "*Zayd is my father.*"

Be cautious when the '*ism tafḍīl*' is related to a group, and remains within its original meaning; its status is thereby comprehensible and understood, because only one person stands out to be unique as the most perfect (*akmal*) within a group. Sometimes, two such syllogisms cannot be simultaneously and correctly applied, wherein the claim is: '*He is*

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[276] *Zarfe Zahnī* is that information which develops in the mind. It can also be called an inspiration. It will remain *Zahnī* until exposed. When exposed it will be known as *Zarfe Khãrijī*

[277] (Pure) categorical syllogism, i.e. the one in which each one of the two premises is a categorical proposition

[278] "Figure" of a syllogism (*qiyas*), i.e. the form of a syllogism as determined by the position of the middle term (*al-hadd al-ausat*) in the major and minor premises.

[279] *Qaḍiyah* - A type of deductive reasoning containing two premises and a conclusion, logical argument in the form of: "if A=C and A=B then B=C" (Logic – deductive reasoning).

*most perfect in the entire group,*' and '*He too is most perfect in the entire group*'.

This reality is very distinct. In fact, its condition is similar to the sun; and its attributive resemblance is far brighter than the other planets. This is such, because the intellect accepts the fact that the concept of the sun is correct to a group; and when there is one person externally (in the mind), the existence of other persons cannot be then ruled out. On the contrary, when the tense of '*ism tafḍīl*' is related to a group, it is then not appropriate to be shared, but it is only to be deemed as a replacement. When reference is made to a specific, single individual, it would moreover, be logically impossible to externally apply this to any other individual. This condition is precisely similar and equal to '*asmā-e-isharāt*' (demonstrative pronouns). Whilst '*asmā-e-isharāt,*' within its '*musharun ilayhim*' (pointing to the object of reference) is correct within '*ʿala sabīl al-badaliyat*' (application restricted to any one of the units [plural]), and externally when a '*musharun ilayhi*' (application restricted to any one of the units [singular]) is attached, another application cannot thereby be equated to it.

Therefore, the application of the antithesis is more clearly manifested. In so far as the proclamations of the logicians are concerned, the antithesis of '*qaḍiyah mujībah*' is '*qaḍiyah juziyah.*' Hence, one must understand this perception, that whenever one regards the subject as the predicate, and the predicate as the subject of '*mujība kulliyah,*'[280] and whilst bringing forth the '*suwar*'[281] of the '*kulliya*' (the whole); the syllogism shall therefore, certainly be false, and would be absolutely in contradiction to the concept. In fact, the objective of the logicians is simply this condition, that when '*mujība kulliyah*' is conveyed as the antithesis of '*mujība kulliyah,*' the ruling shall then not be in uniformity. The antithesis of this application shall be incorrect in every matter (*mādda*). On the contrary, it shall be correct to bring forth every matter (*mādda*) '*mujība juziyah*' as the antithesis of '*mujība kulliyah*'.[282] Since their vision is focused on the entire facet, the logicians therefore, depend on concept of that, which is general, and that which is within

[280]The universal affirmative proposition.
[281]The dispenser of forms or dator formarum, a designation assigned to the active intellect (*al-ʿaql al-faʿal*). According to the *Muslim* Peripatetics such as al-Farabi and Ibn Sina, it is the active intellect which gives to each individual thing its proper form and it also gives to a body a soul, which in fact is its form (*surah*) when that body is read to receive it. Moreover, the human intellect perceives the universal forms of the particulars only as activated by the active intellect.
[282] Refer to footnotes above for definitions.

uniformity, and moreover, there shall be no contradiction in any matter (*mãdda*) whatsoever.

Be cautious, that in the absence of uniformity (not general in every matter); it is not obliged to conform to the uniformity during its absence (not in general). It is their statement. In all matters (*mãdda*), it is not correct to bring forth *mujiba kulliyah* as the antithesis of *mujiba kulliya*. This does not really mean that every single (*mãdda*) information is not correct at all in bringing forth *mujiba kulliyah* as the antithesis of *mujiba kulliyah*. In addition, we do not assert that the fact which we have declared is the antithesis of logicians. Therefore, we also do not claim that this is generally essential in the case of all *qadiyah* (syllogisms). In fact, in the case of our subject of discussion, the antithesis is vital, for it beholds the actual syllogism. Certainly, it shall be correct, even though the logicians attach it or exclude it from the name of the antithesis. Hence, this is sufficient enough for the arrangement of the figure. When all the conditions of two syllogisms are accurate, its conclusion shall thereby, also be correct.

Bear in mind that the confirmation of the truth of a certain syllogism shall specifically not be necessary for it to conform to the logical antithesis. Its negation denotes the worst arrogance.

One must also bear in mind that the concept we have mentioned about the antithesis is verified to us by the Divine Verse of the Holy *Qur'ãn*, which guided us in reaching this conclusion that both the existing syllogisms are united. When the communion of such concepts, which are in harmony with one another, and none of them possess multiple meanings, these indeed, then these guides one to the harmony of the antithesis of these two syllogisms. This is similar to one pronouncing: '*My father is Zayd.*' You could then release a statement that a person is proclaiming: '*Zayd is his father;*' because as per discussion, Zayd is not a manifold person in essence. Hence, the father of the son is also not manifold in essence, and therefore, it would be valid to assert that Zayd is his father. In this discussion, the situation pertinent to the words '*akram*' and *atqa* shall absolutely be the same, wherein there is no scope whatsoever for doubt. All praises are for *Allãh* ﷻ! Therefore, Oh Philosophers! Discard your whims and fancies and do not remain bonded within its turmoil.

**The Second Reason:**

أقول - I (Imām Aḥmad Rīḍā) say, with the accurate Guidance of my Lord جل جلاله: In all these statements, we have simply observed and accepted that the benefit of the first Verse it stresses upon: 'Every most honourable (*akram*) is most pious (*atqa*)' and the antithesis of this shall be: '*He who is not most pious (atqa), is not most honourable (akram).*' Initially, owing to profound scholastic research, we have proven that in the second Verse, ﴿سَيُجَنَّبُهَا الْاَتْقٰى﴾, the word *atqa* refers to that person who is most pious from the entire *Saḥābah* رضي الله عنهم fraternity. Therefore, it is incumbent to believe that that no other *Saḥābī* is more pious or equal to him. When this principle is established, we would then profess:

كُلُّ صَحَابِيٍّ فَهُوَ لَيْسَ بِأَتْقٰى مِنْ اَبِيْ بَكْرٍ

*Every Saḥābī is not more pious than Sayyiduna Abu-Bakr* رضي الله عنه

وَمَنْ لَيْسَ بِأَتْقٰى مِنْهُ لَيْسَ بِأَكْرَمَ مِنْهُ

*And if no Saḥābī is more pious than him,*
*therefore, no Saḥābī is more honourable than him.*

Hence, we reach the following conclusion:

كُلُّ صَحَابِيٍّ فَهُوَ لَيْسَ بِأَكْرَمَ مِنْ اَبِيْ بَكْرٍ

*Amongst all the Saḥābah* رضي الله عنهم, *no one is more honourable than Sayyiduna Abu-Bakr* رضي الله عنه.

In this *qiyās* (analogy), the *sughra* (minor premise) is *ma ʿdūlah*[283] as we have pointed out the precedence of the *ḥarfe salb* (ليس) to *idate rabt* (هو). According to the views of some latter-day logicians, you have indeed the option to transform this *qaḍiyah* (statement) into a *salibat al-maḥmūl* (negative predicate).

In order to eradicate your notion, you could be guided in the following manner. Formulate *kubra* (major premise) into a *salb* (antitheses) which is a mirror of the individuals of *hadde awsat* (middle term). When you desire, do not then change the first Verse to its antithesis and render the analogy of the second figure in the following manner: '*No Saḥābī is atqa, in similarity to Abu-Bakr*' and '*everyone who is akram than Abu-*

[283]The proposition in which either the subject (*ma ʿdulat al-mauḍu ʿ*), or the predicate (*ma ʿḍulat al- maḥmūl*), or both the subject and the predicate (*ma ʿḍulat al-tarafain*) are in the negative.

*Bakr is atqa than him.'* Therefore, the conclusion shall be: *'If anyone in the Ummah is akram than Siddīq al-Akbar, he shall also then be atqa than Siddīq al-Akbar,'* owing to the fact that every *akram* is *atqa*, but yet, no individual in the *Ummah* is *atqa* (more pious) than Sayyiduna as-Siddīq al-Akbar ﷺ. *'There is no one in the Ummah that is more akram and atqa than Abu-Bakr.'* The second Verse testifies to this fact. Hence, the conclusion shall be: *'In the Ummah, there is no individual more akram than Sayyiduna Abu-Bakr as-Siddīq ﷺ,'* and this is our intended point of conviction.

**Warning:**

The fools will say; 'What is it that had turned you away from your claim that which you subscribed to? This is so because in the last three situations, there is a negation of anyone more '*Akram*' [most honourable] than Sayyiduna Abu-Bakr as-Siddīq ﷺ. According to your ideology, it is not necessary that Sayyiduna Siddīq al-Akbar ﷺ is the most '*Akram*' [most honourable] because there is a possibility that Sayyiduna Siddīq ﷺ and others are in par in excellence.

أقول - I (Imām Aḥmad Rīḍā) say: Is this really what these fools have to say? If they did pronounce this ideology, it would certainly then reveal their absurdity.

**Firstly,** because there are abundant and authentic evidence which are supported by the Dictates of the sacred *Sharī ̄ah* and articulate linguists, that this is the indispensable method used; when proving the absolute excellence of someone. It is stated: '*None is more excellent than a person.*' This proclamation actually intends to relate that he is the most excellent person. The reason as to why this method is undertaken is that in the actual similarity, it is customarily impossible. To understand this concept, it is compulsory for you to study the discourses of the Commentators of *Ḥadith*.

**Secondly,** if you wish to invalidate the similarity and prove excellence through the consensus of the *Ummah,* this shall subsequently be irrelevant, because the truth is that their speech is not devoid of this fact.

**Thirdly,** presented at this juncture, is an excellent and powerful answer. One who understands the multifariousness of speech shall understand from the first Verse that piety is certainly the reason for excellence; whilst the attainment of excellence is

dependent on the attainment of piety. The former quoted *Aḥādith* explains the Verses of the Holy *Qur'ān,* which guides us with regard to this subject. The *Aḥādith* guides one to the objective of the vision of the sacred Verses.

We were informed on the authority of Shaykh Sirāj al-Ḥanafiyah, and he narrates from Shaykh Sharīf, who narrates from Shaykh Muḥammad Arkamāsh, and he narrates from ʿAllama Ibn Ḥajar ʿAsqalānī. He narrates from ʿ Shaykh Abdur-Raḥmān b. Aḥmad b. Mubārak Gha'zī, who narrates from Shaykh Aḥmad b. Abu-Tālib Ḥijāz. He narrates from Shaykh ʿAlī b. Ismāʿīl b. Quraysh and he narrates from Ḥāfiz Munzarī, who narrates in his '*Kitāb Taghīb wal-Tarhīb*' from Sayyiduna ʿUqbah b. ʿĀmir رضي الله عنه that the Messenger of *Allāh* ﷺ states: '*Verily, your lineage is not an offensive thing for you, because you are the progeny of Sayyiduna Nabī Ādam* عليه السلام *like both containers (that which you did not fill). None of you excel over the other except, with the reason of your religion and good deeds.*'

This *Ḥadith* is narrated by both Imām Aḥmad b. Ḥanbal رضي الله عنه and Bayhaqī رضي الله عنه on the authority of Sayyiduna Lahʿīyah رضي الله عنها.

The words of Imām Bayhaqī رضي الله عنه are: '*None of you excel over the other except, for the reason of religion or good deeds. And it is sufficient for a person to be wicked that he be rude and stingy.*'

In another narration, according to Imām Bayhaqī رضي الله عنه: '*None of you excel over the other except, for the reason of religion or piety. And it is sufficient for a person to be wicked that he be rude, unchaste and stingy.*'

Sayyiduna RasūlAllāh ﷺ states in another *Ḥadith* with the addition: 'طف الصاع - *some of you are close to one another.*' [284]

أقول - I (Imām Aḥmad Rīḍā) say: This *Ḥadith* is explained by Imām Tabrānī رضي الله عنه, together with another lengthy *Ḥadith* on the authority and view of Sayyiduna ʿAbdullāh ibn ʿAbbās رضي الله عنهما. The words are as follows: '*You are the children of one man and one woman like 'jumām sa ʿāh'. No-one has excelled over one another, with the exception of piety.*' [285]

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[284] *Al-Targhīb wa al-Tarhīb, Ḥadith* no.6 - 7 Vol. 3, p. 612, Mustafa al-Bābī, Cairo Ed.
[285] *Jāmeʿ lī Aḥkām al-Qur'ān,* Vol. 16, p. 82, Dār al-Kitāb al-ʿArabī, Beirut Ed.

In this *Ḥadith*, the Commandment of the Messenger ﷺ of *Allāh* ﷻ, i.e. '*jumām sa ãh*' with a '*ḍammah*' on the letter '*jeem*' means that entity, which is used to fill a container. Hence, the meaning shall be: *'You all are equal in status like the grains filled into a container. The quantity can be ascertained by weighing it and similarly, we can observe that they are equal in weight to other grains, and there is no need to weigh them, because they are equal in both, size and weight.'*

The same concept is narrated by Imām Munzarī ﷺ from Sayyiduna Abu-Dharr al-Ghif'fārī ﷺ that the beloved Prophet ﷺ of *Allāh* ﷻ affirmed to him: *"Look! You are not superior to the black or red, but you can excel over them in piety."*

This *Ḥadith* is narrated by Imām Aḥmad ibn Ḥanbal ﷺ, and its narrator is renowned and trustworthy. However, Bakr b. ʿAbdullāh Maznī was not privileged to narrate (hear) from Sayyiduna Abu-Dharr al-Ghif'fārī ﷺ.[286]

أقول – I (Imām Aḥmad Rīḍā) say: In so far as the majority (*jumhūr*), and we are concerned, a *Mursal Ḥadith* [287]is proof. A similar narration is disclosed on the authority of Sayyiduna Jābir b. ʿAbdullāh ﷺ. He states that the beloved Messenger ﷺ of *Allāh* ﷻ, during the intermediate days of *Tashrīq*[288] delivered a farewell sermon to us wherein he ﷺ elaborates: *"Oh People! Verily, your Lord* ﷻ *is one, and indeed your father is one. Beware! An Arab has no excellence over a non-Arab and nor does a non-Arab has priority over an Arab, nor does the red over the black or the black over the red, but possesses excellence owing to piety. Undoubtedly, in the Sight of Allāh* ﷻ *the most honourable person is he who is the most pious. Do you hear! Did I deliver the Message of Allāh* ﷻ *to you?"* All the *Saḥābah* ﷺ replied: *"Yes! Why not, Oh Messenger of Allāh* ﷺ*."* Thereafter, the Holy Prophet ﷺ states: *"All right! Those of you who are present should relay this Message to those who are absent."*

Imām Munāwī ﷺ states that some of the narrators of this *Ḥadith* are *majhūl* (unknown).[289]

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[286] *Al-Targhīb wa al-Tarhīb, Ḥadith* no.8, Vol. 3, p. 612, Mustafa al-Bābī, Cairo Ed.

[287] A *Ḥadīth* is termed a "*mursal Hadīth,*" when the one who narrated it from the Holy Prophet ﷺ is a *Tāba'ī* and not a *Saḥābī*.

[288] The days of *Tashrīq* are the 11th, 12th and 13th of *Dhu'l-Hijjah*.

[289] *Al-Targhīb wa al-Tarhīb, Ḥadith* no.9, Vol. 3, p. 612-613, Mustafa al-Bābī, Cairo Ed.

أقول - I (Imām Aḥmad Rīḍā) say: In the field of proofs (*shawāhid*), the weakness of a narrator does not cause any harm.

Imām Tabrānī رحمه الله in his *Mo ʃam al-Kabīr* narrates from Sayyiduna Ḥabīb b. Khirāsh رضي الله عنه that the beloved Nabī ﷺ promulgates: *"Muslims amongst themselves are brothers. No-one excels over the other, except on the basis of piety."* [290]

The basis of this argument is that there are numerous *Aḥādith* to this effect. One must also bear this in mind that *karāmat* (excellence) and *taqwa* (piety) are from the same entity. Therefore, when there is excessive *taqwa* (piety), there shall also be excessive *karāmat* (excellence), and when there is a decline in piety, there shall henceforth, mutually be a decline in excellence. When two individuals are equivalent in piety, they shall also be on parity in excellence. When disobedience is the reason for disgrace, henceforward, disgrace shall intensify owing to excessive disobedience; and similarly, its declining shall also deteriorate it. Therefore, this process shall be accordingly in progress.

1) According to the same formula, 'every *akram* is *atqa*'
2) Every person who is deficient in piety to another shall be inferior in status to him.
3) Every two persons who are equal in honour are also equal in piety.

Similarly, the second Verse shall also be classified into 3 preambles:

1) Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه possesses the highest degree of piety as compared to others.
2) There is no one else who possesses more piety than Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه
3) There is no one else, whose piety is equivalent to the piety of Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه.

Instantly, it is simple for you to eradicate doubts, difficulties and speculations and to set the analogous figures in its correct perspective. All praises are for *Allāh* جل جلاله, the Dominant and the most Exalted. All these answers and solutions to problems are due to the enormous Benediction and unlimited Blessings of my Merciful Lord جل جلاله. Exalted is He جل جلاله, for He جل جلاله imbued inspiration (*ilhām*) into my heart. He جل جلاله blessed me with great beneficence and exquisite bounties, in order that I reinforce the substantial evidence of

[290] *Al-Mo ʃam al-Kabīr, Ḥadith* no. 3547, Vol. 4, p. 25, Al-Maktabah al-Faysaliyah, Beruit Ed.

the *Ahle Sunnah wa Jamā'at;* and eliminate the baseless and futile doubts of the shameless and unchaste antagonists.

I (Imām Aḥmad Rīḍā) trust that the positive proofs which I have presented shall illuminate the atmosphere, and henceforward, eradicate the darkness of deviations. I have presented such glowing arguments, which shall detach one from the valleys of darkness, and doubt; and lead one into the fields of luminous truth. Most of these endeavours are the results of my deliberations. I have revealed the Divinely Ordained abilities bestowed upon me by Almighty *Allāh* ﷻ, and from my inner being, I have committed them to writing.

Prior to this, a poet had expressed:

لَيْسَ عَلَى اللهِ بِمُسْتَنْكَرٍ  أَنْ يَّجْمَعَ الْعَالَمَ فِي وَاحِدٍ

*It is not beyond Allāh ﷻ to place the excellence of the worlds in one person.*

Hence, at this juncture, I am confirming:

قَدْ قَدَرَ اللهُ فَلَا تُنْكِرْ  اِنْ لَحِقَ الْعَاجِزُ بِالْقَادِرِ

*Indeed Allāh ﷻ has predestined. So do not reject if a dependant go meet with the All Powerful.*

كَيْفَ وَقَدْ فَازَ بِأَفْضَالِهِ الْ  كُلُّ فَمَا ظَنُّكَ بِالْقَادِرِ

*Why not, everyone is blessed with the Favours of Allāh ﷻ. So what will be your opinion regarding Qādirī (reference to a servant of Allāh ﷻ Who is Qādir)*

**The Conclusion:**

May *Allãh* ﷻ bless us with *Husn al-Khãtimah,* i.e. in attaining an exclusive culmination of this life at the time of death. *Āmīn bi jāhī an-Nabi al-Karīm ʿalahi't taḥiyyat wa't-taslīm.*

**Question:**

At this instant, if I confirm: Oh notorious in status! Verily *Allãh* ﷻ has blessed you with His ﷻ Favours; whilst you have documented those words, which have reached the depths, leading to the ocean floor. Therefore, express what your views are pertaining to this matter. Should I view your inference, and hence, accept it unwaveringly, without the doubt pertinent to the excellence of Sayyiduna Abu-Bakr as-Siddīq ﷺ; when there is a probability of the interpretation of this Verse. Therefore, others have interpreted *atqa* as *taqi,* whilst you have refuted their arguments, through the medium of genuine scholastic research.

**Answer:**

My solution to this question is that you should unwaveringly accept my answers without concerning yourself about any category of comments whatsoever. However, it stands to reason that two unwavering proofs shall consistently provide a conclusive result. Prior to this articulation, you had heard that *atqa* refers to Sayyiduna Abu-Bakr as-Siddīq ﷺ, and there is a consensus amongst the *Ummah,* pertinent to this veracity. There is not a single weak narration that refutes this, and which deems it as a decisive consensus. Apart from this view, the second Verse is invariably a decisive view.

Concerning what you have stated, it is evident that some individuals have adopted the interpretative route. With regard to them, you have heard that there is no room for interpretation of the Verse. In the process, whereby there is an opinion without proof, this shall then demean the lofty status of the absolute unwavering proof from the Holy *Qur'ãn.* Do you not know that technically, every *nass* (single proof-text) bears the possibility of interpretation, but yet, it is definitely ascertained, as it is expounded by the *Usũl* (principles) of the *Imãms.*

**The Inquest of this Point:**

In this manner, the All-Knowing Almighty *Allãh* ﷻ inspired (*ilqa*) my heart, that definite knowledge is used for twofold meanings:

- **Firstly:** That the supposition (*aḥtamāl*) absolutely ceases, and there are no traces thereof. This is comparable to the very unique state of excellence; similar to that which is discovered as recurrent (*mutawātir*) in a firm and clear explanation. (Such knowledge in *Usūl al-Dīn* and *ʿAqāide Islām* is accepted as absolute and definite knowledge. Here, *Khabar Mashūr* [291] is also sufficient).
- **Secondly:** That, at this point there should be no such supposition (*aḥtamāl*), where the need for a proof arises; even though, the actual supposition remains in similarity to extracting the legal meaning, or in transforming the general to the special connotation. Moreover, there are other categories of interpretations; which are apparent in a *nass* (single proof-text), and as well as in the recognized *Aḥādith*.

The first appellation of the meaning is *ʿIlm al-Yaqīn* (certain knowledge), and its antagonist is a *kāfir*. There is a difference of opinion on this ruling. The illustrious *Fuqaha* (jurists), without exception rule that its antagonist is a *kāfir*, but the *ʿUlama-e-Mutakallimīn* (theologians) attach the condition of rejection in accordance to the 'necessities of *Dīn*' for the ruling on *kufr*. [292]

The second appellation of the meaning is *ʿIlm al-Tamāniyyah* (knowledge of assurance), and its antagonist is a *bid ʿātī* (innovator) and *gumrāh* (astray). He shall not be condemned as a *kāfir* (infidel), similar to the issue of weighing the deeds on the Day of Judgment. Almighty *Allāh* ﷻ states; ﴿وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ﴾ - *And on that Day, the weighing will truly be done.*[293]

In the preceding Verse there is a probability that the meaning could be 'examine' or 'inspect,' i.e. the deeds shall be inspected. Hence, this is such a presumption that there is nothing to turn towards it, and nor does it possess any proof for its establishment.

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[291] That *Ḥadith* which is transmitted by at least three or more narrators, and which does not reach the state of *mutawātir*.

[292] An example of this concept is presented, that in the presence of a daughter the granddaughter shall receive 1/6th share of inheritance. This is clear and positive proof from the *Qur'ān*, without any scope for interpretation. But it has not reached the limits of Necessities of *Dīn*. If anyone rejects this, the *Fuqaha* shall then issue a rule on his *kufr*, because he has rejected a concrete evidence from the *Qur'ān*. On the contrary, the *ʿUlama-e-Mutakallimīn* (theologians) shall not
issue a rule on his *kufr*, because he has rejected such an authentic proof, which does not reach the limits of the necessities of *Dīn*.

[293] *Al-Qur'ān al-Karīm*, Surah al-Aʿrāf, Verse 8

When the meaning of inspection is applied, it is compared to your comment: *'I have weighed the deeds on the scale of my intellect (thoughts).'* Such meaning is applied by both, the Arabs and non-Arabs. You say: سخن‌سنج – *the inspector of speech.*

Similarly, is the vision of *Allãh* ﷻ, as anticipated by the believers (may *Allãh* ﷻ bless us with this great blessing). The Sublime Lord ﷻ assures:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

*On that day, some faces will shine with freshness. Looking toward their Lord.*[294]

In the above cited Verse, there is the probability of hope and expectation. The meaning of '*Looking at their Lord*' could be '*the anticipation of the vision of their Lord*'. Both the Arabs and non-Arabs agree upon the meaning of such phraseologies. You say: 'آں دستِ نگر من است – *his vision is focused on my hand*' meaning, '*he is anticipating a gift from me, and is depending on my charity.*'

In a similar manner, is the subject of ascension on the Night of *Me'rãj* to the zenith of the Heavens is viewed. Simultaneously, the conception of the major intercession (*Shafã'at al-Kubra*) of the essence of mercy, the chosen and master of both worlds, Sayyiduna Muḥammad ﷺ is taken into anticipation. All these beliefs and issues are proven by such concrete proofs on the basis of the second view of the *'Ulama-e-Mutakallimīn* (theologians). It is for this reason that we do not issue the verdict of *kufr* on the *Mo'tazalites* and the interpreters of the old school [295] of *Rawãfiḍ* (a *shi'ã* sect).

On the same token, *Zann* (opinion or supposition or hypothesis) has a twofold meaning:

1) The opposite of generality, that which is specific.
2) The opposite of specific, that which is is general.

This is obvious and not a hidden entity!

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[294] *Al-Qur'ān al-Karīm,* Surah al-Qiyãmah, Verses 22-23

[295] The reason this condition is attached is that the present day *Rafḍīs* are *murtads* (apostates), because they reject the necessities of *Deen*. My ruling is based on this fundamental principles, and this is my *Madhab* (path of belief) - *Allãh* ﷻ Knows best. # The author, Imām Aḥmad Rīḍā ﷺ. Consult the author's book *Radde Rawãfiḍa* for further details.

Now that you know about this analogy, henceforth, under my discussion of *tafḍīl* (excellence), if the *qatʿī* (decisive) is considered as *bil-Mãʿnah al-Ākhas* (in the proper sense), it is then indeed a very difficult path, because the proof of this issue is either proven by a *nass* (single proof-text) or by an external source. Both these accede to an interpretation, even though they are weak or farfetched from the interpretation; or moreover, farfetched and very weak for an interpretation. This is similar to our argument concerning the possibility of the word *atqa,* which is hypothetical, and in the more general sense relates to that individual who has reached the lofty degree of piety; even though he is not the exceptionally pious. Similarly, the word '*afḍal*' as narrated in the *Ḥadith* has the probability of interpretation, i.e. at this juncture the preposition مِنْ – *from,* is implied as included in the statement: فُلَانٌ أَعْقَلُ النَّاسِ – *'A certain person is more intelligent than the general public.'* Furthermore, pertinent to those *Aḥãdith,* which are narrated with conviction and clear explanation are categorized as *Akhbãr al-Aḥãd,* [296] whose chain have been reported to us with probabilities. However, in this progressive discussion, there is no need for *qatʿī bil-Mãʿnah al-Ākhas* (the conclusive, more proper sense), because we do not proclaim the *tafḍīlī* sect to be *kãfirs*. *Allãh* ﷻ Forbid us from calling them *kãfirs.*

Hence, the proof of transgression and incorrect beliefs are established by the condemnation of the second concept, and it is indeed, correct that there is no room for rejection. Surely, anyone who is unaware or intentionally pretends to be unaware, and rejects this fact is certainly negligent and defective. There are abundant clear proofs; whereby the relevant *Aḥãdith* have accomplished the phase of recurrence. If for argument's sake, any weak non-supportive presumption does emerge, it shall not affect the decisive meaning of the second concept as explained by the *ʿUlama* of *Usũl*. To us it is light upon light, and as well as distinguished guidance upon guidance, which have been recorded by the majority exalted *Imãms,* that our view point is in correlation with the consensus of the illustrious *Saḥãbah* ﷺ, and the renowned *Tãbaʿīn* ﷺ. Amongst the *Saḥãbah* ﷺ, who have recorded it are Sayyiduna ʿAbdullãh ibn ʿUmar ﷺ and Sayyiduna Abu-Hurayrah ﷺ, whilst amongst the *Tãbaʿīn* ﷺ is Sayyiduna Maymũn b. Mehrãn ﷺ, and amongst the *Tabi-Tãbaʿīn* ﷺ is Sayyiduna Imãm Shãfiʿī ﷺ. With the exception of these personalities, there are numerous others, who have recorded this view point. The excessive details are far too much, which are difficult to summarize. However, Imãm ʿAbd al- Barr ﷺ mentioned this in a narrative mode which reads as follows:

[296] A *Ḥadith* attributed to the Holy Prophet ﷺ by a single narrator.

There was a difference of opinion amongst the *Salaf* (former *'Ulama*) regarding the excellence of Sayyiduna Abu-Bakr رضي الله عنه and Sayyiduna 'Alī رضي الله عنه which neither is traditionally correct and nor intellectually logical.

I (Imām Aḥmad Rīḍā) have deduced this fact through research as depicted in my book: مَطْلَعُ الْقَمَرَيْنِ فِي إِنَابَةِ سَبَقَةِ الْعُمَرَيْنِ.[297] In my inquest of this subject, the Verses of the Holy *Qur'ān* and *Aḥādith* of the beloved Messenger ﷺ of *Allāh* ﷻ guided me to numerous proofs. This weak servant was granted strength by the Gracious Lord ﷻ to extract concrete evidence from both these sources. Hence, I allocated a separate second chapter on this subject in my (Imām Aḥmad Rīḍā) celebrated book: مُنْتَهَى التَّفْصِيْل لِمَبْحَثِ التَّفْضِيْل. Based on the assumption, that if amongst all these numerous proofs, there remains just one proof, it that would then be sufficient enough to confirm our perspective and objective. Therefore, all doubts and misunderstandings shall be eliminated. Henceforth, what shall they do when they shall witness my numerous and powerful proofs? These proofs have fortified the excellence of Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه. They have stamped out the elements of doubt and misunderstanding; and have struck the *tafḍīlī* corrupt sect with the might of lightning. They have also polished, and thereby have illuminated the hearts of the *Ahle-Sunnah*.

By the oath of your Lord ﷻ! Certainly, there is no room for doubts or interference of uncertainty. All praises are for *Allāh* ﷻ, the most Exalted.

In so far as the proclamation of the antagonists, they assert that they have discovered the proofs to be conflicting on the subject of '*tafḍīl*' (excellence). This is the information with regard to their condition. Hence, how would these proofs be of any benefit to the antagonists, when they have depended on their own whims and fancies? They have appraised these proofs, and have fully understood its scholastic arguments and meanings. Nevertheless, if their reference conflicts with is external, at instances, then the application of conflict is also thereby applicable. The *'Ulama* of *Usūl* (authorities on principles) state that at times of conflict, the determination is ascribed to the clear; and the clear is sustained before the *nass* (single proof-text), and the *nass* appears before the

[297] The translator, Faqīr 'Abd al-Hādī al-Qādirī has completed the English translation of this book and hopefully it should be shortly printed *in sha Allāh*. Requests are made to the *Muslim Ummah* for *du 'ās* for the translator that *Allāh* ﷻ spares him and grants him the ability to continue his services to the *Dīn*.

apparent, without even causing any conflict between the weak and powerful. Therefore, this external conflict is neither harmful to us, nor beneficial to them. However, if it refers to the real conflict; pertinent to both similar proofs, which are competing with one another. Hence, such statement is eligible for dismissal, because it had originated owing to their negligence. It is incumbent on those, who acknowledge and follow its path to produce clear proofs in order to ratify their claim. How would it be possible for them in undertaking such an assignment?

I cannot understand what would be the conclusion of their self-centred and created conflict, when they shall study those *Aḥādith*, wherein the glorious Prophet of *Allāh* ﷻ states:

1) لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ – *Do not give preference to one above the other, amongst the Prophets* عليهم السلام.[298]
2) وَلَا تُفَضِّلُونِي عَلَى يُونُسَ بْنِ مَتِّى – *Do not give preference to me above Yūnus b. Mati* عليه السلام.[299]
3) أَفْضَلُ الْأَنْبِيَاءِ آدَمُ – *Amongst the Prophets, Nabī Ādam* عليه السلام *is the most honourable.*[300]
4) وَذَاكَ أَيْ خَيْرُ الْبَرِيَّةِ إِبْرَاهِيمَ - *And Ḥaḍrat Ibrāhim* عليه السلام *is the best in creation.*[301]

In light of the above cited *Aḥādith,* the question arises: Shall the person affirm that there is a conflict of narration pertaining to the essence of mercy and i.e. Sayyiduna Muḥammad ﷺ who is the most honourable creation in the entire universe? Furthermore, would he undertake an assessment of himself; and understand that conflict is totally another issue? The mere existence of confirmation and rejection deals with another issue.

It is through this exclusive and productive research, Almighty *Allāh* ﷻ has blessed me, in order that we could also apply the comments of the illustrious *Imāms* of *Dīn* in such a perspective to analyse the views of those, who on the issue of *Tafḍīl* (excellence) relayed that it is decisive (*qatʿī*), and rejected the supposition. Their view refers to the decisive in the more general sense (*qatʿī bil-māʿāna al-ʿĀʾam*) through which the Knowledge of *Tamāniyat* (assurance) is achieved, and this is hypothetically in its proper sense.

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[298] *Saḥīḥ al-Bukhārī,* Book on Disputes, Vol. 1, p. 325, Qadīmī Kutub Khāna, Karachi Ed.
[299] *Itḥaf al-Sādah al-Muttaqīn,* Book on Rules of Beliefs, Vol. 2, p. 105, Dār al-Fikr Ed.
[300] *Al-Moʿjam al-Kabīr, Ḥadith* no. 11361, Vol. 11, p. 160, Al-Maktabah al-Faysaliyah, Beruit Ed.
[301] *Saḥiḥ Muslim,* Book on Imān, Vol. 1, p. 77, – Qadīmī Kutub Khāna, Karachi Ed.

(Meaning, the rejection of supposition refers to that which does not have a similarity of such an opposition that is confirmatory to any proof.) Undoubtedly, this fact is the absolute truth.

Those who affirm the antithesis, their objective also portrays the antithesis. They asserted that it was hypothetical with reference to their hypothesis in the more general sense (*zannī bil-mã ʿana al-ʿa'am*). However, the rejection of the decisive in this instant refers to the decisive in its more proper sense (*qatʿī bil ma ʿana al-ã'khas*). The confirmation of hypothesis means that there exists a probability, although it is not substantiated with a proof. The rejection of their decisiveness does not mean that such decisiveness is rejected even though there exists a probability without an evidence. This is absolutely the truth which cannot be contested.

Hence, a pain could develop in someone's heart that the issue of excellence (*tafḍīl*) is from the branches of Faith. Therefore, why did you accept it as decisive in its more proper sense (*qatʿī bil ma ʿana al-ã'khas*)?

I say: This objection shall be more strongly directed to those, who subscribe to their hypothesis; and resolve to adopt the meaning of their hypothesis in the more general sense (*zannī bil-mã ʿana al-ʿa'am*).

The answer to this component is that it is not an issue which deals with the Principles of *Islãm;* and nor shall its antagonist be condemned as a *kãfir*. This is similar to the *Khilãfah* of the *Khulãfa-e-Rãshidīn*. May *Allãh* ﷻ be pleased with the *Khulãfa-e-Rãshidīn*.

Through this example, the hearts of the deceptive group shall shatter to pieces, who profess that if this is not an issue of Principles of Faith (*Usũl al-Dīn*), and therefore it is not necessary for us to believe therein. Inform such people that by this comportment, they have also rejected the *Khilãfah* of the *Khulãfa-e-Rãshidīn,* because this concept is also not derived from the Principles of Faith (*Usũl al-Dīn*), just as Mīr Sayyid Sharīf Jurjānī رحمه الله in his *Sharḥ Muwãqif,*[302] and as well as the other *ʿUlama Mutakallimīn* [the scholars of theology] have elaborated on this particular subject. Whilst using the same approach, the ignorant and arrogant individual, who designates an office of leadership for himself declares: *'When this issue is not a decisive article of Faith, there is room for us to reject it.'*

[302] *Sharḥ al-Muwãqif,* Vol. 8, p. 344 – 401, Manshūrāt al-Sharīf al-Raḍī Qumm, Irān Ed.

For such oblivious people, a specific answer is sufficient. Convey to them to exclude all the *wajibāt* (obligatory matters), and henceforward, to perceive the consequences in the indulgence of sins, whereby condemnation shall be meted out to them by the sacred *Sharī ʿah*?

When you are aware that our research eliminates doubts of the oppositions, and conforms to the testimony of the illustrious *ʿUlama*, it is thereby, compulsory for you to adopt it; although they comply with or oppose your views. This is such because the comprehensive and thorough understanding statements are more excellent than the conflicting statements. As such, when you discover any statement of the preceding *ʿUlama,* which is in conflict with these clear and authentic statements, hence, thoroughly understand that amongst the *ʿUlama,* it is better to decline the statement of an individual, than holding an entire group in contempt. Amongst the *Ulama* of *Dīn,* there are especially those personalities, who have classified this issue as being a decisive one. These are the personalities responsible for fortifying and strengthening the enormous pillar of *Islām* and the laws of the sacred *Sharī ʿah*. The principal on the list of such personalities is the first chieftain, i.e. the master and leader, the one who elaborated in detail on the issue of *Tafḍīl,* and severely punished the antagonists is our master Ḥaḍrat Sayyiduna Moula ʿAlī al-Murtuḍah رضي الله عنه, who is attributed the honorific title of *the lion of Allāh* جل جلاله. He surpasses the list, because his narrations have reached the state of *tawātur* (recurrent). During the period of his *Khilāfah,* he had announced from his seat of leadership about the excellence of Sayyiduna Abu-Bakr رضي الله عنه and Sayyiduna ʿUmar رضي الله عنه by ranking them as superior to him, and as well as being superior within the entire *Ummah*. He punished those with lashes on their backs, who denied the excellence of the *Shaykhayn* رضي الله عنهما, until he had cleared all doubts and objections from the hearts of the people.

Therefore, Imām Dār Qutnī رضي الله عنه narrates from Sayyiduna ʿAlī رضي الله عنه who asserted:

> If I locate anyone giving me preference over Siddīq al-Akbar رضي الله عنه and Farūq al-Aʿzam رضي الله عنه, I shall apply the rule of lashing for their slander.[303]

The king pin of the Sciences of Criticism, Ḥaḍrat Abu-ʿAbdullāh Zahbī رحمه الله states that this *Ḥadith* is *Saḥiḥ* (sound).

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[303] *Al-Sawā ʿiq al-Moḥriqah,* p. 91, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

I (Imām Aḥmad Rīḍā) say: Contemplate on this harsh denunciation! Do you think that the issue of *tafḍīl* is hypothetical, which the exalted *Saḥābah* رضی اللہ عنہم and *Tabā ʿīn* رحمہم اللہ had disputed and disagreed upon? Bearing all of this in mind, Sayyiduna ʿAlī رضی اللہ عنہ had the courage from the Precincts of the Divine Court of *Allāh* جل جلالہ to rule in favour of lashing. In fact, he personally narrates this *Ḥadith* from the beloved Prophet ﷺ, who enunciates: "*Repel the hadd (Divinely Ordained punishment) and evade it.*"[304] Imām Dāra Qutnī رحمۃ اللہ علیہ and Imām Bayhaqī رحمۃ اللہ علیہ narrate this *Ḥadith* from Sayyiduna ʿAlī رضی اللہ عنہ.

In another *Ḥadith*, the Messenger ﷺ of *Allāh* ﷻ states:

> As far as possible, avoid the *ḥadd (Divinely Ordained punishment)* from being instituted upon the *Muslims*. Thereafter, if you discover any possible alternative for the *Muslim* to avoid *ḥadd (Divinely Ordained punishment),* henceforth, allow him to avoid it. The reason is that it is better for the *Qadi* (judge) to err in his forgiveness, rather than erring in inflicting punishment to anyone.

The aforementioned *Ḥadith* is narrated by Ibn Abī-Shaybah رحمۃ اللہ علیہ, Tirmidī رحمۃ اللہ علیہ, Ḥākim رحمۃ اللہ علیہ and Bayhaqī رحمۃ اللہ علیہ on the authority of Umm al-Muʿminīn Sayyidah ʿĀ'ïeshah Siddiqah رضی اللہ عنہا.[305]

It was the practice of Sayyiduna ʿAlī رضی اللہ عنہ to publicly announce these fundamental principles amidst a crowded audience in the *Jā ʿmeh Masjid.* Amongst the audience, the *Saḥābah* and *Tabā ʿīn* were present, but there is no report or any evidence, which denotes that any one of them had objected to this particular public announcement. These noble personalities had great fear for *Allāh* جل جلالہ in their hearts, and were fearless of announcing the truth and did not remain silent in correcting falsehood. The most desirable and steadfast, pertaining to guidance and truth. In fact, these luminaries stimulated the knowledgeable individuals to correct them, if they faltered on any issue of religion, and to rectify them in cases when the Sublime Lord جل جلالہ of Power has revealed their attributes that they have evolved from the best of nations, who were created for the people. They advocate the truth and combat people from evil. The leaders of this group were the *Khulafāh ar-Rāshidīn* رضی اللہ عنہم; who possessed an extraordinary degree of piousness than them.

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[304] *Sunan al-Dār Qutnī,* Vol. 3, p. 6, Dār al-Maʿrifah, Beirut Ed. / *Sunan al-Kubra,* Vol. 8, p. 238, Dār Sādir, Beirut Ed.

[305] *Al-Mustadrak līl Ḥākim,* Vol. 4, p. 384, Dār al-Fikr, Beruit Ed. / *Jāmeʿh al-Tirmidī,* Book of Punishment, Vol. 1, p. 171, Amīn Co., Delhi Ed. / *Al-Sunan al-Kubra,* Book of Punishment, Vol. 8, p. 238, Dār Sādir, Beruit Ed. / *al-Musannaf lī Ibn Abī-Shaybah,* Vol. 5, p. 508, Dār al-Kutub al-ʿIlmiyyah, Beirut Ed.

Moreover, the *Khulafāh ar-Rāshidīn* ﷺ were they who observed any defect in them. When these illustrious *Ulama* perceived any shortcomings, they never hesitated to rectify them. Similarly, when they noticed any deviation from the Path of Truth, they would immediately correct the error. Their leader in this discipline was Amīr al-Moʿminīn Sayyiduna ʿUmar al-Fārūq ﷺ who was extremely steadfast in executing and in conforming to the laws of *Islām*.[306]

One of these luminaries, who reports on the consensus, which is relevant to the excellence of the *Shaykhayn* ﷺ[307] is Sayyiduna Maymūn b. Mehrān ﷺ, and moreover, he is rated amongst the *Fuqaha* (jurists) of the *Tabā ʿīn* ﷺ fraternity. He was questioned about whether Sayyiduna ʿAlī al-Murtaḍah ﷺ is more excellent than Sayyiduna Abu-Bakr ﷺ and Sayyiduna ʿUmar ﷺ. When he had heard about this question, the hairs on his body stood up and his blood vessels began palpitating to such an extent, that his ʿ*asa* (staff) fell off from his hand, and he thereby, affirmed: *'I did not realize that I would live to see the era in which people will give preference to someone above Abu-Bakr and ʿUmar.'* او کما قال - or *as he said*. Imām Abu-Nuʿaym ﷺ narrates this from Ḥaḍrat Firāt b. Sā'ib ﷺ.[308]

Amongst these luminaries is also the *ʿĀlim* of *Madinah al-Munawwarah*, Imām Mālik ibn Anas ﷺ. He was questioned as to who was the most excellent amongst the people after Sayyiduna RasūlAllāh ﷺ? He replied: *'Abu-Bakr and ʿUmar*. Thereafter, he posed the question: *'Is there any doubt in this?'* [309]

Also amongst these luminaries is the great Imām, most advanced, most erudite and most honourable, Sayyiduna Imām Abu-Ḥanīfah ﷺ. He was asked about the signs and characteristics of the *Ahle Sunnah wa Jamāʿat*. He replied: *'To give preference to the*

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[306] Sayyiduna Muḥammad b. Maslamah ﷺ is that exalted *Saḥābah,* whom Sayyiduna ʿUmar al-Fārūq ﷺ despatched to publically investigate any complaint, which he had about governors. Once Sayyiduna ʿUmar ﷺ asked him: *'How do you find me?'* He replied; *'By Allāh ﷻ! I find you as I desire as well as every person's desires who desires good for you. I find you capable of hoarding wealth, but you distance yourself from wealth. I find you just in the distribution of wealth. If I find any defect in your justice, then I will correct you as a crooked arrow is straightened with a tool.'* Sayyiduna ʿUmar ﷺ had heard this and exclaimed: *'All praises are for Allāh ﷻ who has kept me amongst such a nation that if I became crooked, they will straighten me.'* (Reported in *Kanz al Ummāl,* Vol. 14, p. 210

[307] Amīr al-Moʿminīn Sayyiduna Abu-Bakr as-Siddīq ﷺ and Amīr al-Moʿminīn Sayyiduna ʿUmar al-Farūq ﷺ

[308] *Ḥilyat al-Awliya,* Vol. 4, p. 92-93, Dār al-Kitāb al-ʿArabī, Beirut Ed.

[309] *Sharḥ Zarqānī ʿalal Mawāhib al-Laduniyah,* Vol. 7, p. 38, Dār al-Maʿārifah, Beirut Ed.

*Shaykhayn, Abu-Bakr رضي الله عنه and ʿUmar رضي الله عنه, to love the Khatnayn, ʿUthmān رضي الله عنه and ʿAlī رضي الله عنه and make masāḥ on the socks.'* [310]

Included amongst these luminaries is the *ʿĀlim* of the *Quraysh*; the person who filled the earth with knowledge, and i.e. Sayyiduna Imām Muḥammad b. Idrīs Shāfiʿī Muttalibī رحمه الله. He records the consensus of the excellence of the *Shaykhayn* رضي الله عنهما of the exalted *Saḥābah,* and the honourable *Tabāʿīn* رحمهم الله without any opposition from anyone.[311]

In addition, amongst these luminaries is the *Imām* of the *Ahle Sunnat wa Jamāʿat*, the possessor of *Yemenī* wisdom, Sayyiduna Imām Abu al-Ḥasan al-Ashʿarī رحمه الله. The trustworthy *ʿUlama* have reported a consensus from him.

Incorporated amongst these luminaries is the high-spirited *Imām*, the proof of *Islām*, Imām Muḥammad al-Ghazālī رحمه الله. In his *Iḥya al-ʿUlūm,* Chapter on '*the Rules of ʿĀqāid*, he discusses the issue of *tafḍīl.* He asserts:

> *'After the (demise of the) exalted Prophet ﷺ, the most excellent person amongst the people was Ḥaḍrat Abu-Bakr رضي الله عنه, then Ḥaḍrat ʿUmar رضي الله عنه, then Ḥaḍrat ʿUthmān رضي الله عنه, then Ḥaḍrat ʿAlī رضي الله عنه.'* [312]

After discussing *Aqāid,* at the end he writes:

> *'The excellence of Khilāfat is according to its sequence, because the reality of excellence is that which is excellent in the Vision of Allāh ﷻ and except Sayyiduna RasūlAllāh ﷺ no one was informed of this. All these beliefs are those, which are reported in the Aḥādith and the Saḥābah رضي الله عنهم testify to this. Therefore, if anyone has full trust in all these beliefs is a person of truth and from the Ahle Sunnah wa Jamāʿat. He is cut off from all the misled and astray groups.'* [313]

Recognized amongst these luminaries are the elevated, and i.e. those who commit the *Qur'an* to memory (*Ḥuffāz*); and the knowledgeable from amongst these personalities are: Sayyiduna Ibn Ḥajar ʿAsqalānī رحمه الله, the erudite Imām, Aḥmad b. Muḥammad Qastalānī

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[310] *Tamhīd Abī al-Shukūr al-Sālamī,* p. 165, Dār al-ʿUlūm Ḥizb al-Aḥnāf, Lahore Ed. / *Khulāsat al-Fatāwah*, Book words of *kufr,* Chapter 1, vol. 2, p. 381, - Maktabah Ḥabībiyah, Quetta Ed.

[311] *Sharḥ Zarqānī ʿalal Mawāhib al-Laduniyah,* Vol. 7, p. 39, Dār al-Maʿārifah, Beirut Ed. / *Tadrīb al-Rāwī Sharḥ Taqrīb al-Nawā'wī,* Vol. 2, p. 196, Qadīmī Kutub Khana, Karachi Ed.

[312] *Aḥya al-ʿUlūm,* Vol. 1, p. 93, Matbaʿh Mashad al-Ḥusain, Cairo Ed.

[313] *Aḥya al-ʿUlūm,* Vol. 1, p. 115, Matbaʿh Mashad al-Ḥusain, Cairo Ed.

ﷺ, the learned scholar, ʿAbd al-Bāqī Zarqānī ﷺ, and the compiler of *Qasīdah Bida al-Amālī*, the great perfectionist, Mawlāna Mulla ʿAlī Qārī ﷺ etc. May the Exalted *Allāh* ﷻ shower Mercy upon them.

It was narrated to us by the master, the trustworthy, the firm progeny of the Gnostics, Sayyid, Sharīf, Fātimī Abu al-Husain Aḥmade Nūrī ﷺ, and he had heard from his Shaykh and Murshid Sayyiduna wa Mawlāna Āle-Rasūl Aḥmadī ﷺ, who states that he had heard Shah ʿAbd al-ʿAzīz Muḥaddith Dehlawī ﷺ expressing about the *tafḍīl* of *Shaykhayn,* which is decisive (*qatʿī*) or similar to the decisive.

أقول – I (Imām Aḥmad Rīḍā) say: When the usage of 'or' in the statement of Ḥaḍrat Shah ʿAbd al-ʿAzīz Saḥib is not acceptable as the word for rejection; hesitation or doubt, but instead, it is acceptable to relate them to two types of conditions, it shall thereby deemed to be correct. The first shall be similar in reference to that decisiveness, which shall be attached to the second meaning, and furthermore, the decisiveness of the first meaning shall be also taken into consideration. (Refer to the former discussion for further details).

Deductions are made from the aforementioned discussion, which reveals that the reasoning is distinct. There are those, who have asserted that they have perceived that those; who apply conformity on the basis of hypothesis, and not on the concept of surety. They are correct, because hypothesis is attached to its meaning in the more general sense, and surety when applied to the meaning in the proper sense is also taken in consideration. This concept is neither harmful to us nor beneficial to them. However, if it is the antithesis, it is then incorrect. There are authentic proofs established in relevance to this issue, of which they do not possess the strength to refute.

*Allāh* ﷻ Knows best.

The discussion on this subject was a brief one. I have emphasized on those details, which eradicates darkness. I (Imām Aḥmad Rīḍā) have dealt on this subject in detail in my book, منتهى التفصيل لمبحث التفضيل. I have written this book with the help of my Exalted Lord ﷻ.

لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

**Point no.1**

Imām Fakhrudīn Rāzī ﷺ in his *Tafsīr Mafāteḥ al-Ghayb* documents:

> The *Surah Wal-Layl* is the *Surah* of Ḥaḍrat Abu-Bakr as-Siddīq ﷺ, and the *Surah Wad-Ḍuḥā* is the *Surah* about the dignified master Sayyiduna Muḥammad ﷺ. There is no space between these two *Surahs*, in order that it is properly understood, and that there is no requirement for intermediation between Sayyiduna Abu-Bakr ﷺ and Sayyiduna RasūlAllāh ﷺ. When you first recite *wal-layl,* which refers to Sayyiduna Abu-Bakr ﷺ, and thereafter, proceed to higher levels, you would perceive *Wa'd-Ḍuḥā* as the day, because it refers to the dignified Master Sayyiduna Muḥammad ﷺ. When you first recite *Wad-Ḍuḥā* which refers to Sayyiduna Aḥmade Mujtabah Muḥammad Mustafa ﷺ, and thereby progress downwards, you would immediately discover that *wal-layl* refers to Sayyiduna Abu-Bakr as-Siddīq ﷺ. Hence, one shall understand by both the sequences that there is no intermediation in between these two personalities.[314]

أقول – I (Imām Aḥmad Rīḍā) say: The reason the name of the *Surah* about Sayyiduna as-Siddīq al-Akbar ﷺ is *wal-layl,* and the *Surah* about the Essence of Mercy, the luminous Prophet ﷺ is named *Wad-Ḍuḥā* for it provides an exposition that Sayyiduna RasūlAllāh ﷺ is the light and guidance of Siddīq al-Akbar ﷺ, and an intercessor (*wasīlah*) in the Divine Court of Almighty *Allāh* ﷻ. This means that it is only the intercession (*wasīlah*) of Sayyiduna RasūlAllāh ﷺ that the Blessings, Bounties and Gratification are sought from *Allāh* ﷻ. It also reveals the fact that Sayyiduna as-Siddīq al-Akbar ﷺ is the reason for peace, tranquillity and friendship of the glorious Prophet ﷺ. Sayyiduna as-Siddīq ﷺ is the possessor of secrets, and a companion blessed with the garb of special secrets of the Holy Prophet ﷺ. The Sublime Lord ﷻ states:

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا﴾

*And (We) made the night a cover.* [315]

Another Verse reveals:

﴿وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ

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[314] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr)*, relevant to the Verses 93 -103, Vol. 31, p. 209-206, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

[315] *Al-Qur'ān al-Karīm,* Surah Naba, Verse 10

وَلَعَلَّكُمْ تَشْكُرُونَ﴾

*And with His mercy He made the night and day for you, so that you may rest during the night and seek His munificence during the day, and for you to be thankful.*[316]

There is another fact brought to surface here, that is, it is owing to these two personalities that the system of *Dīn* operates; in similarity to the operation of the affairs of the world, which is in vogue throughout the day and night. If there was no day, entities would not be visible; and without the night, there would be no peace and tranquillity. All praises are for *Allāh* ﷻ, the Honourable and the Forgiving.

**Point no.2**

Qāḍī Imām Abu-Bakr Baqalānī رحمه الله has devised another method when analysing this Verse, in order to prove the excellence of Sayyiduna as-Siddīq رضي الله عنه over Sayyiduna ʿAlī رضي الله عنه. May *Allāh* ﷻ be pleased with him, and may both be blessed with the meeting of *Allāh* ﷻ, with the highest Divine Gratification.

We were informed by Shaykh Jamāl, who narrates from Shaykh Sindhī. He narrates from Shaykh Fulānī, whilst he narrates from Shaykh Muḥammad Saʿīd. He narrates from Shaykh Muḥammad Tāhir, who narrates from his father, Shaykh Ibrāhīm Kurdī, and he narrates from Shaykh Qash'shashī. He narrates from Imām Ramlī, who narrates from Shaykh Zayn Zakariyah. He narrates from Imām Ibn Ḥajar, whilst he narrates from Shaykh Majd al-Dīn Firouzabādī. He narrates from Ḥāfiz Sirāj al-Dīn Qazwīnī, and he narrates from Qāḍī Abu-Bakr Taftazānī. He narrates from Shaykh Sharf al-Dīn Muḥammad b. Muḥammad Hirwī, and he narrates from Imām Muḥammad b. ʿUmar Rāzī, who states in his *Tafsīr*, *Mafātiḥ al-Ghayb* that Qādī Abu-Bakr Bāqalānī in his book, *Kitāb al-Amānah* reports that the following Verse was revealed about *Amīr al-Moʿminīn Moula al-Muslimīn* Sayyiduna ʿAlī al-Murtaḍah رضي الله عنه:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَّلَا شُكُورًا ۞ إِنَّا نَخَافُ مِنْ

رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾

[316] *Al-Qur'ān al-Karīm*, Surah Qasas, Verse 73

*They say to them, "We give you food, only for the sake of Allah ﷻ – we do not seek any reward or thanks from you." "Indeed, we fear from our Lord ﷻ a day, which is extremely bitter, most severe."* [317]

Hence, the following Verse was revealed with reference to Sayyiduna Abu-Bakr as-Siddiq رضي الله عنه:

﴿وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ۝ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ۝ وَلَسَوْفَ يَرْضَىٰ﴾

*And no one has done a favour to him, for which he should be compensated. He desires only to please his Lord, the Supreme. And indeed, soon he will be very pleased.*[318]

The revealed Verses about both these personalities prove that both engaged in virtuous deeds solely for the Pleasure of *Allāh* ﷻ. Moreover, the Verse about Sayyiduna ʿAlī رضي الله عنه also resonates that the virtuous deeds he had engaged in, was for *Allāh* ﷻ, and also for the fear of *Qiyāmah*. Therefore, to whomsoever he fed food, he would promulgate: *'Indeed, we fear Allāh ﷻ for such a day that is very bitter and severe.'* On the contrary, the Verse revealed pertaining to Sayyiduna as-Siddīq رضي الله عنه leads us to the fact that whatever he did was solely for the Pleasure of *Allāh* ﷻ. He did not have the intention or any desire of greed or fear, which was an inclination to *thawāb* (recompense) and nor for the fear of punishment. Therefore, the status of Sayyiduna Abu-Bakr رضي الله عنه is elevated and excellent.[319]

أقول – I (Imām Aḥmad Rīḍā) say: The verification is that all the exalted *Saḥābah* رضي الله عنهم are lofty in *wilāyah* (sainthood), extinct (*fana*) from creation and permanent (*baqa*) within the precincts of *Allāh* ﷻ, irrespective of the category they belonged to. They are more excellent than all the *Awliya Allāh*. Their status is far beyond all those perceptions, that they intend to seek anyone, other than *Allāh* ﷻ. Therefore, it must be properly understood that status and station differ, and that there are sequences and classifications in ranks. A high-ranking status is far superior to a minimal rank and excellence, which also varies from rank to rank. The station and status of Sayyiduna Abu-Bakr as-Siddīq رضي الله عنه

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[317] *Al-Qur'ān al-Karīm*< Surah al-Insān, Verse 10

[318] *Al-Qur'ān al-Karīm,* Surah al-Layl, Verse 19-20-21

[319] *Mafātiḥ al-Ghayb (Tafsīr al-Kabīr),* relevant to Verse 92/21-21, Vol. 31, p. 206-207, Al-Matbaʿa al-Bahiyyata al-Misriyah, Egypt Ed.

is so lofty, whereby the extremes end and boundaries cease. It for this reason that the *Imām* of the nation, Shaykh al-Akbar Muḥiyy al-Millat wa al-Dīn Ibn ʿArabī رضي الله عنه affirms about Sayyiduna as-Siddīq رضي الله عنه in his *Futūḥāt al-Makkiyah* as follows:

> He is the *Imām* of *Imāms,* and the master of the leaders. His status is extensively elevated than the station of *Siddiqiyat,* [320] and according to the implementation of the laws of the *Sharīʿah*, his status is lesser than the institution of *Nubuwwah* (Prophethood). With the exception of Sayyiduna RasūlAllāh ﷺ, there is none other between him رضي الله عنه and his رضي الله عنه Exalted and Magnificent Lord ﷻ.

I (Imām Aḥmad Rīḍā) hereby conclude this book with the name of the seal of the Prophets ﷺ, and all Praises are for *Allāh* ﷻ. Glorified is He ﷻ, Who is the Lord ﷻ of all Excellence. This book is completed with the praises and eulogy of the Hashimite Messenger ﷺ, and may *Allah* ﷻ by the *khātim* (seal) of Messengership grant us a *khātimah* (ending) of serenity.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۞ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ ۞ وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعَالَمِيْنَ ۞

*Purity is to your Lord, the Lord of Honour, from all what they say. And peace is upon the Noble Messengers. And all praise is to Allah, the Lord of the Worlds.*

*Alḥamdulillāh*, this weak servant of *Allāh* [*Faqīr ʿAbd al-Hādī*] completed the English translation of *Al Zulāl al-Anqa* at 1-45 pm on Tuesday 16th June 2015 – 28 *Shaʿbān* 1436

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْأَنْبِيَاءِ وَاَشْرَفِ الْمُرْسَلِيْنَ سَيِّدِنَا وَ
مَوْلَانَا مُحَمَّدٍ سَيِّدِ الدُّنْيَا وَالدِّيْنِ وَآلِهٖ وَصَحْبِهٖ اَلدُّرِّ الْمَيَامِيْنِ وَابْنِهِ الْكَرِيْمِ اَلْغَوْثِ الْأَعْظَمِ
مُحْيِّ الدِّيْنِ عَبْدِ الْقَادِرِ الْاَمِيْنِ الْكَرِيْمِ وَعَلٰى مُرْشِدِنَا وَاِمَامِنَا سَيِّدِىْ اَحْمَدْ رِضَا شَيْخِ
الْأِسْلَامِ وَالْمُسْلِمِيْنَ وَابْنِهِ اَلْعَارِفِ الْكَبِيْرِ وَالْمُفْتِى الْاَعْظَمِ اَلْاِمَامِ مُحَمَّد
مُصْطَفٰى رِضَا هَادِى الْمُرِيْدِيْنَ وَبَارِكْ وَسَلِّمْ دَائِمًا
سَرْمَدًا اِلٰى يَوْمِ الدِّيْنِ وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعَالَمِيْنَ

[320] This is a very lofty station which falls below the station of Prophethood as Commanded by Almighty *Allāh* ﷻ in Surah Nisā, Verse 69

بحمد الله تعالى

## List of our Publications

1) *Sirr al-Asrār* – (Secret of Secrets) by Ḥaḍrat Ghawth al-Aʿzam Sayyiduna Shaykh ʿAbd al-Qādir Jilānī رضي الله عنه. It has 24 chapters (*coinciding with the 24 letters found in the Kalimah Tauḥīd*) highlighting the Spiritual Dimensions of *Islām*. This is a masterpiece of the great Ghawth رضي الله عنه on the subject of *Tasawwuf*. A must for the seeker of the Path of Spiritualism, (Hard Back)

2) *Bulbul as-Sādī fi-Mawlid al-Hādī* - The Chanting Nightingale on the Mawlid of the Guide - by Ḥaḍrat Ghawth al-Aʿzam Sayyiduna Shaykh ʿAbd al-Qādir Jilānī رضي الله عنه. This rare handwritten manuscript was discovered in a Saudi University, and by the Grace of *Allāh* جل جلاله a copy was obtained. This is the first ever English translation of this amazing book by Sayyiduna Ghawth al-Aʿzam رضي الله عنه on the subject of the *Mawlid an-Nabī* ﷺ.

3) *Bahjat al-Asrār* 'Sublime Secrets' by Imām Abu al-Ḥasan Nūr al-Dīn Shatnūfī al-Shafāʿī رضي الله عنه. This is the most authentic and prolific bography of Sultān al-ʿĀrifīn Ghawth al-Duniya wa al-Dīn Sayyiduna Ghawth al-Aʿzam Sayyiduna Shaykh ʿAbd al-Qādir al-Ḥasanī al-Ḥusāinī al-Jilānī رضي الله عنه. Āʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī Barkātī Muḥaqqiq Bareillwī رضي الله عنه rates the authenticity of this masterpiece as the *Bukhārī* of Biographies. The uniqueness of this book is that all the narrators cited herein are illustrious *Awliya Allāh*. This is the very first English Translated edition in the world presented in two volumes. A must for every lover of the great Ghawth رضي الله عنه, and those who are serious about *Tasawwuf*. (Hard Back)

4) *Aḥya al-Mayt bī Faḍāil Ahle Bayt* – The Excellence of the Ahle Bayt by Imām Jalāl al-Dīn Suyūtī رضي الله عنه. It has a selection of sixty *Aḥādith* on the excellence of the sanctified *Ahle-Bayt*.

5) *Akhbār al-Akhyār* – by Shaykh-e-Muḥaqqiq Shah ʿAbd al-Ḥaqq Muḥaddith Dehlawī رضي الله عنه 2 volumes. Biographies of 272 *Awliya-Allāh* of the Indo-Pak Sub-Continent. (Hard Back in Slip Cover)

6) *Jazb al-Qulūb ila Diyār al-Meḥbūb* – History of Madinah al-Munawwarah by Shaykh al-Muḥaqqiq ʿalal Itlāq Imām ʿAbd al-Ḥaqq Muḥaddith Dehlawī رضي الله عنه. This is also the first ever English translation of this detailed masterpiece on the History of Madinah al-Munawwarah. Shaykh ʿAbd al-Haqq Muḥaddith Dehlawī رضي الله عنه has delt intensively on the history of this illuminated City.

7) *Cha'hār Anwā'h* – by Saḥib al-Barkāt wa al-Darajāt Sultān al-ʿĀshiqīn Imām al-Wāsilīn al-Qutb, Sayyid Shah Barkatullāh al-Ḥusainī al-Qādirī Marehrawī رضي الله عنه. This informative book has four chapters:

- Chapter One deals with *Salāh*, Fasts, *Ḥajj* and *Zakāt*
- Chapter Two deals with Eating, sleeping, speaking and interacting with people.
- Chapter Three deals with seeing, hearing, charity and silence.
- Chapter Four deals with travel, condition of poverty, miscellaneous and advice.

The erudite Sūfī Master exquisitely explains these subjects in light of *Tasawwuf*. This book is very beneficial to the serious seekers of the Spiritual Path.

8) *Ādāb al-Sālikīn* – Ethics for the Murīd by Ghawth al-Waqt Abu'l-Faḍl Shahmsudīn Sayyid Āle-Aḥmad Ache Miya al-Ḥusainī Al-Qādirī Barkātī Mahrehrawī رحمه الله. The senior *Sūfī* Master has discussed the guidelines of the Path of *Tasawwuf*. There are great wisdoms and advices in this book for the *murīd* of *Sulūk*. It is also a perfect guide on how to spend the day and night in the worship of Almighty *Allāh* ﷻ. The foundation of *Tasawwuf* is based on moral principles, therefore, he first discusses ethics, and thereafter, the methods of worship and devotion.

9) *Sirāj al-'Awārif* – (Horizons of Perfection) by Sirāj al-Awliya al-Qutb Sayyid Shah Abu al-Ḥusain Aḥmade Nūrī al-Ḥusainī Qādirī Barkātī رحمه الله. This excellent book is an A-Z Manual on *Tasawwuf*. A must for the keen seeker of Spiritualism. (Hard Back)

**Books of the great Mujaddid A'lā-Ḥaḍrat Imām Aḥmad Riḍā al-Qādirī رحمه الله**

10) *Al-Malfūz al-Sharīf* – Anecdotes of A'lā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī رحمه الله. All 4 volumes is bound in a single beautiful binding. This incredible book is a bouquet of 21 Sciences of Knowledge and covers a vast section of general *Islāmic* Knowledge. A must for every *Muslim* Home. (Hard Back)

11) *Ad-Dowlat al-Makiyyah* (Mekkan Treasure) by A'lā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī رحمه الله. This is a magnum-opus on the subject of the Knowledge of Unseen *'Ilm al-Ghayb*) bestowed on the beloved Prophet ﷺ by Almighty *Allāh* ﷻ. This amazing book was written by the erudite author in Makkah al-Mukarramah in 7 hours. An astonishing masterpiece on the incomprehensive knowledge of Sayyiduna RasūlAllāh ﷺ. (Hard Back)

12) *Ijāzāt al-Matīnah* (Sound Certificates) by A'lā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī رحمه الله. This book gives the reader a glimpse of the encyclopaedic knowledge *Allāh* ﷻ had blessed this incredible Imām and Mujaddid of the *Ahle-Sunnah*. He had written certificates (*Asānīd*) for the *'Ulama* of *Ḥaramayn Sharīfayn* and the Arab World on their request in the year 1324 H - 1906. (Hard Back)

13) *Matla'h al-Qamarayn* – the dignified status of the *Shaykhayn*, Sayyiduna Abu-Bakr

as-Siddīq رضی اللہ عنہ and Sayyiduna ʿUmar al-Fārūq رضی اللہ عنہ by the Great Mujaddid Ala-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī رحمۃ اللہ علیہ. This scholastic book answers to, and prudently refutes all the incorrect beliefs and arguments of the misled *Tafḍīlīyah* and *Sanfaḍiyah* cults who claim superiority to Sayyiduna Moula ʿAlī al-Murtuḍah رضی اللہ عنہ over the *Shaykhayn* رضی اللہ عنہما. This book is a must for the serious scholars who will be enlightened by the method of inference and investigation in matters of religion of this great Imām and Mujaddid رحمۃ اللہ علیہ.

14) *Az Zulāl al-Anqa* – Excellence of Sayyiduna Abu-Bakr as-Siddīq رضی اللہ عنہ. This is the 15th book written by the Great Mujaddid Ala-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī q, when he was 28 years old. This book is a refutation of the corrupt *Tafḍīlī* Sect, who gives preference to Sayyiduna ʿAlī al-Murtaḍah رضی اللہ عنہ over Sayyiduna Abu-Bakr as-Siddīq رضی اللہ عنہ. Imām Aḥmad Riḍā رحمۃ اللہ علیہ ratifies the correct *Islāmic* beliefs with quotations from 60 Verses from the Holy *Qur'ān*, 80 *Aḥadith*, 6 examples, 14 Poetry stanzas and 234 substantive proofs of authentic books of the honourable Senior *Imāms* and *ʿUlama* of *Islām*. This book enlightens the heart when the lofty station and status of Sayyiduna Abu-Bakr as-Siddīq رضی اللہ عنہ is discussed. (Hard Back)

15) *Rasāil Raḍawiya* - Thesis of Imām Aḥmad Rīḍā رحمۃ اللہ علیہ by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al- Qādirī رحمۃ اللہ علیہ. This is a collection of 13 books of the noble Imām q and one book of his illustrious father رحمۃ اللہ علیہ; all brilliantly presented in one volume. (Hard Back) They are as follows:

1. *Barkāt al-Imdād* - Beacons of Hope – legality of seeking assistance from the *Awliya* and beloved servants of *Allāh* جل جلالہ

16) 2. *Anwār al-Intibah* - Legality of saying 'Ya Rasulallāh ﷺ'

17) 3. *Tamhīd al-Imān* – this book discusses the correct beliefs of the *Ahle Sunnah wa Jamāʿat* and a refutation of the un-islāmic beliefs of the Wahābī/Deo-Bandī cults

18) 4. *Asma al-Arbaʿīn* - Forty Aḥādith on the Intercession of the beloved Messenger of *Allāh* ﷺ

19) 5. *Aʿjab al-Imdād* - Human Rights

20) 6. *Qamar al-Tamām* - The Shadowless Prophet ﷺ

21) 7. *Shumūl al-Islām* - The Parents رضی اللہ عنہما of the holy Prophet ﷺ were *Moʿmin* (believers)

22) 8. *Munabbah al-Muniyah* - Divine Vision – The beloved Prophet ﷺ proceeded beyond the Divine *ʿArsh* and saw *Allāh* جل جلالہ on the Night of *Meʿrāj*.

23) 9. *Al-Hidāyat al-Mubārakah* - Creation of Angels. Astonishing information about Angels. How are Angels created and their demise.

24) 10. *Tard al-Afā ī* - The exalted Status of Sayyiduna Ghawth al-Aʿzam ﷺ
25) 11. *Rād al-Qaht wa al-Bala* - The excellence of Charity in *Islām*
26) 12. *Tadbīre Falaḥ wa Najāt wa-Islāh* - Economic Guideline in *Islām*
27) 13. *Faḍl al-ʾIlm wa-ʾUlama* - Excellence of Knowledge and the *ʾUlama*
28) 14. *Izān al-Ajr* - Permissibility of reciting the *Adhān* in the graveyard after a burial
29) *Fatāwa Karamāte Ghawthiyah* by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al- Qādirī ﷺ. The Imām prudently proves that the sanctified soul of Sayyiduna Ghawth al-Aʿzam ﷺ was present on the Night of *Meʿrāj* and acted as a step on which the beloved Messenger of *Allāh* ﷺ stepped on and mounted the *Burāq*.
30) *Ghayat al-Taḥqīq* - The *Khilāfah* of Sayyiduna Abu-Bakr as-Siddīq g by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al- Qādirī ﷺ. The noble Imām q discusses the lofty status of Sayyiduna Abu-Bakr as-Siddīq ﷺ and his excellence above all the *Saḥābah*. He proves without doubt that Sayyiduna Abu-Bakr as-Siddīq ﷺ is the first elected Righteously *Khalīfah* of *Islām* and this is a consensus of the noble *Saḥābah*.
31) *Ityān al-Arwāḥ* - The Return of the Souls after its Departure by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al- Qādirī ﷺ. What happens to the soul after the demise of a human.
32) *Jumān al-Tāj* - *Salāh* before *Meʿrāj* by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī ﷺ. This book discusses how the beloved Prophet ﷺ performed his *salāh* before the event of *Meʿrāj*.
33) *Silāt al-Safa* - The Prophet ﷺ is Light by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī ﷺ. The glorious Prophet of *Allāh* ﷺ was created from the Light of *Allāh* ﷻ, and the verification and authenticity of *Ḥadith-e-Nūr* of Sayyiduna Jābir ﷺ.
34) *Badr al-Anwār* - Ethics of Islāmic Relics by Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī ﷺ. The author explains the Ethics and blessings of *Tabarrukāt* and how should we behave when seeing and handling these sacred relics.
35) *Jawāhir al-Bayān* - Spiritual Worship in *Islām* by Baqiyatus Salf Ḥaḍrat Mawlana Muḥammad Naqī ʿAlī al-Qādirī ﷺ – father of Imām Aḥmad Rīḍā ﷺ. This important book deals with the five Pillars of *Islām* and the secrets of Worship. It explains the esoteric dimensions of Worship in light of *Tasawwuf*.
An excellent book indeed. (Hard Back)
36) *Aḥsan al-Wī āh* - Duʿā - the Core of Worship by Baqiyat as-Salf Ḥaḍrat Mawlana Imām Muḥammad Naqī ʿAlī al-Qādirī ﷺ – father of Imām Aḥmad Rīḍā ﷺ. All the important ethics of *du ā*, when, how, where and why *du ā* must be made. The importance of *du ā* and method of its acceptance. Why *Du ās* are not accepted and its reasons. A must for every *Muslim* Home.

37) *Irshadāt A ʿlā-Ḥaḍrat* – a selection of anecdotes of the Mujaddid Aʿlā-Ḥaḍrat Imām Aḥmad Rīḍā al-Qādirī ﷺ. Very informative and useful for the general public.
38) *Shajra e Qādiriyah Raḍawiyah* – this is an English translation of the entire *Shajra Sharīf* for the disciples (*murīds*) of the *Silsila* who cannot read or understand the Urdu language.
39) *Al-Wazīfat al-Karīma* - Aʿlā-Ḥaḍrat Imām Aḥmad Riḍā ﷺ had compiled a set of Prophetic and *Mashā'ikh* litanies for the devotees (*murīds*) which he also daily personally recited punctually. These are *Sunnah wazāif* that are most effective and beneficial.
40) *At-Taḥqīqāt li Daf ʿi it-Talbisāt* - The Inquest, refuting the Fabrications of the deobandis by Sadr al-Afādil Moulana Sayyid Naʿīm al-Dīn Moradabādī ﷺ. A refutation of the fabrications '*Al-Muhannad ʿalal Mufannad*' of the Wahābī/Deo-Bandī scholars regarding the comments of the Arab *ʿUlama* against their corrupt beliefs.
41) *Toḥfat al-Raḍawiya* - Commentary of Qasidah al-Ghawthiyyah. This is the first ever English commentary of the world famous and mystical *Qasīdah* of Sayyiduna Ghawth al-Aʿzam Shaykh ʿAbd al-Qādir Jilānī ﷺ by Shaykh ʿAbd al-Hādī al-Qādirī (Hard Back)
42) Dimensions of Islām by the Roving Ambassador of Islām, Ḥaḍrat Mawlana ʿAbd al-ʿĀlīm Siddiqī Meerutī al-Qādirī ﷺ. This is a collection of Ḥaḍrat Mawlana's 11 discourses delivered in various parts of the world on various subjects. (Hard Back)
43) *Baḥār-e-Shabāb* - Blossoms of Youth by Ḥaḍrat Mawlana ʿAbd al-ʿAlīm Siddiqī Meerutī al-Qādirī ﷺ. This important book discusses the moral values of *Muslims* and the dangers of immorality.
44) *Islām ke Chār Usūli Istilaḥāt* - The True Concept of Imān by Mufti Aḥmad Yaar Khan Naʿīmī Qādirī ﷺ. This book expounds on the true meanings of the four *Islamic* technical terms (*Elāh, Rasūl, Nabī and Imān*). An excellent book on *Tauḥīd* and *Risālah* that enlightens the heart.
45) *Mutābiqāt al-Ikhtirā ʿāt al-ʿAsriyyah* - Prophetic Prediction on Modern Science by ʿAllama Sayyid Aḥmad b. Muḥammad al-Ghamarī al-Ḥusainī ﷺ. The erudite author has gathered all those *Aḥādith* that the beloved Messenger ﷺ of *Allāh* ﷻ had predicted about various scientific discoveries. An amazing and eye-opening book indeed.
46) *Fawāid al-Sab ʿūn* - Sacred Vision – by Dr. Sayyid ʿAbd al-Ḥamīd al-Kandaḥ Ālush-

Shaykh ʿĪsā al-Sayyādī al-Rifāʿī. Seventy Methods of seeing the beloved Prophet ﷺ in a dream or wakefulness.

47) *Tablīghī Jamāʿat* – In light of Facts and Truth by ʿAllāma Arshad al-Qādirī رحمه الله. The erudite author discusses the secret agenda of this sinister movement with authentic proofs to alert the *Muslim Ummah* of its dangers. This movement was created and financed by the British Raj when they occupied Hindustan. This *Tablīghī Jamāʿat* refutes the authentic teachings of *Islām* and condemns the *Ahle Sunnat wa Jamāʿat* as *mushriks* and *kāfirs*. They have split the *Muslim Ummah* and destroyed it once powerful unity. This book exposes the hypocrisy and evil intensions of this satanic movement with facts and truth.

48) *Aqwāl e Zareen* – Words of Wisdom. A collection of great Words of Wisdom from the Holy *Qur'ān; Ḥadith al-Sharīf, Saḥābah* and *Awliya*. It is a gem of a book that will enlighten one's *Imān* and knowledge.

49) *Al-Durrat al-Bayḍā fī Sīrat al-Riḍā* - Biography of Aʿlā-Ḥaḍrat – a relatively detail biography of Imām Aḥmad Riḍā al-Qādirī رحمه الله in English. I must admit that this is not and very detail biography that covers the entire life and work of the great Imām. This biography covers about ±1400 pages of selected works of Imām Aḥmad Riḍā رحمه الله. We have selected some aspects of the *Mujaddid* to give the reader a glimpse of his astonishing services. To cover his entire works, requires volumes of information and demands years of dedicated work. We pray that *Allāh* ﷻ grants one of His devout servants the *Taufīq* to undertake this enormous task and compile these voluminous works to preserve his astonishing *khidmat* of *Deen*. We are still busy compiling this biography and hope that it will shortly be published and be available for the *Ummah*. *In sha Allāh*.

50) *Al-Luh'lū wa'l Marjān* - Biography of Ḥaḍrat Muftī Aʿzam رحمه الله – This is a brief biography of the senior *ʿĀrif* of *Allāh*, the matchless Jurist and astonishing *Walī*, ʿĀrif Billāh Ghawth al-Waqt Muftī Aʿzam Qutb ʿĀlam Imām Mustafa Rīḍā al-Qādirī Barkātī Nūrī رحمه الله. This single volume consists of 14 Chapters spread out in approximately 570 pages. *In sha Allāh*, when *Allāh* ﷻ grants me the *Taufīq*, I will attempt to compile a detail biography of this polymath ascetic from whom millions benefitted spiritually and physically. (under print)

Some of the above-mentioned books are with the printers, and shall be available shortly. *In-sha-Allah* there shall be many more upcoming new publications available soon. Please keep in contact with our Book Stores for latest Publications. Our books are available online from sufipages.com.

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Knowledge is Light, and Light can
only be increased by Light.

By the Grace of Allāh ﷻ I commenced with the English translation of this book on Friday 26th December 2014 - 3rd *Rabiʿan-Nūr al-Sharīf* 1436 at 3-30 pm
*Alḥamdulillah*! I have completed the English translation of this scholastic book on Tuesday 16th June 2015 – 28th *Shaʿbān* 1436 at 1-45 pm. There was an interval of two months, owing to my travels to Baghdad Sharif and India. Hence, the translation took between three to four months. In so far as all the books which I had translated of Aʿlā-Ḥaḍrat رحمه الله, this was the most complexed one.